Maturinus Corderius's
SCHOOL-COLLOQUIES
ENGLISH and LATINE,
Divided into ſeveral clauſes;

Wherein the Propriety of both Languages is kept,

That Children by the help of their Mother-Tongue, may the better learn to ſpeak Latine in ordinary diſcourſe.

There are numbers ſet down betwixt both, which do ſhew the place, and natural uſe of any word or phraſe.

By CHARLES HOOLE Mr. of Arts, of *Linc. Col. Ox.* Teacher of a private Grammar School, betwixt *Goldſmiths Alley* in *Red-Croſſe-ſtreet*, and *Maiden-head-Court* in *Aldersgate-ſtreet*, *Lond.*

Cicero. de claris Oratoribus.

This ſame-ſpeaking Latine, is a thing indeed to be highly commended, but not ſo much of it ſelf, as becauſe very many neglect it. For it is not ſuch a gallant thing to underſtand Latine, as it is baſe to be ignorant of it.

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Maturini Corderii
COLLOQVIA SCHOLASTICA
ANGLO-LATINA,
In varias clauſulas diſtributa;

Obſervato utriuſque Linguæ Idiomate,

Quò ſc. ope vernaculi, in quotidiano ſermone Latino pueri felicius exerceantur.

Poſiti ſunt inſuper in utriuſque confiniis numeri, quibus uniuſcujuſque vocabuli vel Phraſeos indicatur locus, & uſus genuinus.

A Carolo Hoole A.M^to. è Col. Linc. Oxon. Privatæ Scholæ Grammaticæ Inſtitutore inter Aurifabrorum diverticulum in Rubæ Crucis, & aream Virginei capitis in Alneæ Portæ vicis, apud Londinates.

Cicero, de claris Oratoribus.

Ipſum Latinè loqui, eſt illud quidem in magnâ laude ponendum, ſed non tam ſuâ ipſonte, quàm quod eſt à pleriſq; ne neglectum. Non enim tàm præclarum eſt ſcire Latinè, quam turpe neſcire.

Londini, *Excudebat* S. G *pro Societate Stationariorum*, 1657.

To his honoured good friend,

Mr. HENRY HAMPSON,

Citizen of

LONDON.

SIR,

THe lively Progresse that your eldest Son (the Leader of his Classe,) together with some other his fellows made in these Colloquies, (whilest as yet they were conversant in their Grammar-Rudiments,) emboldeneth me to dedicate the same unto you; partly to signifie how willingly I would be thankful for your singular and great favours done me; and partly, to witnesse your exemplary Education of your Sons at home.

For I remember, your care was to see them over-night to perform their tasks imposed; and amongst other things this was usually enjoyned him, to write out a certain number of the choicest phrases in this book, and to say them by heart the next day. By which he received a double benefit; first, to be able readily to reade, and truly to write our English, and withal to be well acquainted with some elegant and pure expressions in the Latine tongue.

This most profitable Course I have constantly kept with young Enterers to the Latine, and observing it exceedingly advantagious to help them forward toward Authors with an easie delight; I proceeded thus to publish what I now present you with, for the generall good of all, but more particularly for the benefit of your children.

And however it may seem unworthy your Patronage, as insisting

upon things more fit for boyes *than* men, *to look upon; yet considering, how* far meaner works, (*both of this and other* subjects,) have been dedicated to, and accepted by most noble Personages, *and many in most weighty and throng* employments; *I presume it will not want your* acceptance. *And sith*, the very worth of the Book hath borne it out without a Patron, (*I may boldly say to scores, if not*) to hundreds of Impressions, *both in this and forein Countrys, it cannot be any disparagment to you to give it countenance.*

Nor let any tell you, that your Sons (*how good* Proficients *soever*) *are now past* this poor Subsidiary; *seeing it* may befit even (*the most learnedst of all us*) Schoolmasters, both to learn and teach by. *And I have been told in commendation of that yet famous* Dr. Reynolds (*once* President *of* C. C. C. *and then the* Universitie's Orator *in* Oxford) *that* when young Students came to him, and desired him to inform them what books they were best to peruse, for the speedier and surer attainment of a clean Latine style or speech; *he* ever bade them get *Corderius's Colloquies*, and be sure in reading them, to make those expressions their own, both for writing and speaking; *because in them they should finde* Terence *and* Tullie's elegancies *applied to their* common talk.

Which advice *of his* (*without question,*) *were it but continually taken, and constantly observed,* (*at the least*) *in that* (*my Mother*) Academy, *it would ease the late* complaint *of one* * of the *present* publick Readers; *and cease the frequent* Sarcasmes of Foreiners, *who deride to see such* a general disability in Englishmen (*otherwise Scholars good enough*) to speak in Latine.

* See Dr. *Moulins*'s Epistle to Mr. *Owen* of *Ch. Ch.*

And I conceive no better way, *whereby this* defect *may be remedied, and the* scandal (*that ensues thereupon*) *removed, than for* every Schoolmaster, *that professeth to teach* Latine, *seriously* to trace Corderius's steps, and to inure himself *&* Scholars *by little and little*; (*as they daily gather strength*) *upon all occasions whatsoever* to speak that learned language. *And to further that* most profitable exercise, *I have purposely translated these and other* Colloquies, *partly, therein fulfilling* the Authors request, that Masters would interpret *them now and then* to their Scholars, *and teach them how*

to

to imitate them; and partly, to discover that rich treasury of elegancies, which are sometimes involved in particles and single words, as well as gloriously exposed in larger phrases.

I might trouble you with some of those things which I have observed to this Authours commendations; viz. that, he underwent and performed this defatigating task of a Schoolmaster, in sundry places in France, (more especially at Paris and Geneva) for above fifty years together; that, he bred many excellent and great Scholars, amongst whom Master **John Calvin** is most famously known for his Works; that, that great and accurate Printer Robertus Stephanus, was his intimate and beloved friend, and one that thought it no dishonour for his Presse to print **Cato construed by Corderius**, as he should have done also these Colloquies, had not his own death prevented; and that, (for which indeed all we of his Profession may admire him) he taught six hundred boyes with far more order and silence, than many other Schoolmasters could keep with thirty or fourty only. I might adde, that, (besides his care in ordering his family, having alwaies a multitude of Tablers,) he spent many private hours (stolne, as it seems from his time of sleep and recreation,) in providing such helps for his children, as might ease himself, and encourage them in (passing) the difficulties of Learning: and though he knew well enough many jeer'd, to see a man of his parts and years, thus to busie himself in such boyish matters; yet he so farre addicted himself to teach little ones, that for their sakes he condescended to any, even the meanest undertakings. So that indeed, I may well commend Corderius as an excellent Pattern for a good Schoolmaster to follow, and this Book of his, as a true Touchstone for judicious Parents, to try when their children are taught and disciplined.

But I fear to offend with length, and therefore I will omit many things touching the use and benefit of these Colloquies, and my design in translating them, because indeed I intend, (as God continues health and opportunity,) to proceed in **A new Discovery of the old Art of Teaching**, and therein to shew the manner of improving this and other books, used in Schools, to their proper ends.

May

The Epistle Dedicatory.

May you please (Worthy Sir,) to receive this mean expression of mine unfeigned desires, to promote the profiting of those towardly young Gentlemen your Sons; and to reserve it as a Pledge of my endeavours, (at the least) to avoid the name of Thankless Sloven; *I shall rest, after I have subscribed my self,* Sir,

From my School in Goldsmiths-Alley.

Novemb. 4. 1652.

Humbly devoted to serve you and yours.

CHARLES HOOLE.

Maturinus

M. Corderius's Colloquies, *English*, and *Latine*.

Col. 1. *Bernard Claudius.*

B. GOd save you Claudius.

C. And God save you too, Bernard.

B. Let us play a little while.

C. What say you, you little fool?

You are scarce come into the School, and do you talk of play already?

B. I pray you, be not angry.

C. I am not angry.

B. Why then do you speak so loud?

C. I blame thy folly.

B. May we not play then?

C. Yes, we may; but when time serveth.

B. Fie! thou art overwise.

C. I wish I were but wise enough: but I pray thee let me alone, that I may get what I am to say by and by to the Master.

B. You say fair.

M. Corderii. Colloquia, *Anglo-Latina*.

Col. 1. Bernardus Claudius.

S*Alve* Claudi.

Tu quoque salvus sis Bernarde.

Ludámus paulisper.

Quid ais, *inéptule?*

Vix scholam ingressus es, & jam de lodo loqueris?

Ne irascáris, quæso.

Non irascor.

Cur ergo sic exclámas?

Accuso tuam stultitiam.

Non licet igitur *ludere?*

Imò licet, *at cum tempus est.*

Vah! *tu nimium sapis.*

Utinam *tantùm* sáperem satis: sed *mitte me*, quæso, ut répetam quæ mox reddenda erunt præcep ó.i.

Æquum dicis:

	I will also get with you, if you please.		Volo ego quoque tecu repétere, *si tibi placet.*
C.	What now? what is this? what meaneth this so suddain an alteration?	25	Eho? quid hoc est? *Qu sibi vult ista tam sub mutatio?*
	Did not you talk of play but just now?		Nónne tu *modò* loqueb ris de lusu?
B.	I did speak of it indeed, but not in earnest.	30	Loquébar quidem, s non sériò
C.	Why did you dissemble?		Cur simulábas?
B.	That I might talk with you a little.		Ut *paucis tecum fabulárer.*
C.	What is that good for?	35	*Quid illud prodest?*
B.	What now, do you ask? Did you never hear of the master?		*Etiam* rogas? Nunqu audivisti ex præceptór
C.	I do not now remember it; I say, what good doth it to talk together?	40	*Nunc mihi non occurr quid*, inquam, *pro* confabulári?
B.	To exercise our selves in the Latin tongue.		Ad nos in Latina ling exercendos.
C.	Truly you think aright, and I love you the more now.	45	Profectò *rectè putas, ego t. nunc magis amo.*
B.	I thank you, come let us get our part; for the master will be here by and by.	50	*Habeo tibi gratiam*; a repetámus prælect nem; nam *brevi p ceptor aderit.*

	Col. 2. *Stephanio*, and the *Master.*		*Col.* 2. Stephanio & P ceptor.
S.	God save you, Master.		Salve, præceptor.
P.	God save you, my Stephanio.		Salvus sis, mi *Stephanio.*
	Whence come you so very early?	5	*Unde venis tam m mané?*
	From our chamber.		E cubículo nostro.

Wh

When got you up?
A little before six, Master

What do you say?
It is just as I say.
You are up too early.
Who waked you?
My brother.
Did you say your prayers?
As soon as my brother had comb'd me, I said them.
How?
Kneeling upon my knees, and holding up my hands together, I said the Lords Prayer, with a thanksgiving
In what tongue?
In the English.
O well done! who sent you to mee?
No body.
What then?
I came of my own accord.
My little sweet-heart, what a fine thing it is to have a good wit!
Is it not break-fastime?
I am not hungry yet.
What would you do then?
I will repeat the nouns we use to say every day, if you please to hear me.
What should it do but please me? Do you remember them then?
I do remember them.

Quando surrexisti?
Pauló ante sextam, præceptor.
Quid ais?
Sic est, ut dico.
Tu nimis es matutinus;
Quis te expergefecit?
Frater meus.
An precatus es Deum?

Cùm primùm frater me pexuit, precatus sum.
Quomodo?
Flexis genibus, & conjunctis manibus, dixi *precationem Dominicam*, cum gratiárum actióne.

Qua lingua?
Anglica.
O factum bene! quis te misit ad me?
Nemo.
Quid ergo?
Ultrò veni.
Mi animule, quàm pulchrum est sapere!

Nonne est *jentandi tempus?*
Nondum esurio.
Quid vis igitur?
Volo reddere *nomina quotidiana*, si tibi placet audire me.

Quid ni placeret? Teneo igitur memória?

Teneo

P. Thanks be to God. *Grátia Deo.*
S. Come on; say. *Age; pronúncia.*
But you use to go before me in English, and I answer in Latine. *Sed mihi soles præi Anglicè, & ego Lati respondeo.*
P. You do well to put me in minde; *Bene mones;*
I had almost forgot that: answer then. *Pene istud oblitus eram: responde igitur*
S. I expect you should propound. *Expecto, ut propónas.*
P. The head.
S. *Caput.*
P. The top of the head.
S. *Vertex.*
P. The forepart
S. *Sinciput.*
P. The hinder part.
S. *Occiput.*
P. Now answer in English. *Nunc respónde Anglicè.*
S. *Caput.*
P. The head.
S. *Vertex.*
P. The top of the head.
S. *Sinciput.*
P. The forepart.
S. *Occiput.*
P. The hinder-part.
S. What if you say all by your self now? *Quid si nunc solus omnia?*
P. I can easily say. *Fácilè dicam.*
S. And I will be willing to hear you. *Ego verò te libenter au am.*
Caput, the head.
Vertex, the top of the head.
Sinciput, the forepart.
Occiput, the hinder part.
P. Have I not said well, Master? *Nonne bene dixi, p ceptor?*

P.	Very well as can be.		*Quàm optime.*
S.	The Lord God be praised.		*Laudetur Dominus Deus.*
P.	O finely spoken!		*O pulchrum verbum!*
	Go now and ask the maide for your breakfast.	80	Ito nunc petitum ab ancilla jentáculum.
S.	I had rather have it of you, Master, if it may be no trouble to you.		Malim abè te accípere, præceptor, *si tibi non est molestum.*
P.	O how I love you for that saying! come, follow me: I will give you something that is good, because you have done your business well.	85	O quàm te amo de isto verbo! agè, sequere me: *dabo tibi áliquid boni*, quia *tuum rectè fecisti officium.*
	What is this?	90	Quid est hoc?
S.	White bread.		*Panis cándidus.*
P.	What are these?		Quid hæc sunt?
S.	Drie figs.		*Ficus áridæ.*
P.	Count them.	95	*Numera.*
S.	One, two, three, four, five, six.		Unæ, duæ, tres, quátuor, quinque, sex.
S.	O pretty little boy!		*O lepidum capitulum!*
P.	Now get your breakfast, at your own leisure.	100	Jenta nunc *ociosè.*

	Col. 3. A. B.		Col. 3. A. B.
A.	Will you get your breakfast with me?	50	Vis *jentáre* mecum?
B.	I have no breakfast.		Non habeo jentáculum.
A.	What! have you not brought it?		Quid! non attulisti?
B.	I got my break-fast at home.	55	Ego domi jentáveram.
A.	Do you always do so?		Itáne semper facis?
B	No; but because I rose pretty early, my me=		Minimè: sed quia *bene mane surrexeram*, *sic*

	ther was pleased to deal so with me.		*matri plácuit me t[illegible] ctare.*
A.	Much good may it do you.		*Prosit tibi.*
	I then will break my fast by my self.	10	Ego igitur solus jentábo.
B.	And I will ply my book in the mean time.		Et ego interim *studébo.*
	Col. 4. The *Master*, and the *Scholar*.		*Col.* 4. Magister, Dis[illegible] pulus.
M.	Are you ready to give an account of your study?		Esne parátus ad *reddé[illegible] dam* studii tui *ratiónem*
D.	I am ready, as I think.		Parátus *ut mihi videor.*
M.	Say then, and have your wits about you.	5	Redde igitur, & *esto pr[illegible] senti animo.*
D.	This morning we first said a verse out of *Cato*; then we construed it in Latine and English: at the last, two and two of us parsed every part of speech with its things belonging to it, and the signification.	10	Hoc matutíno témpor[illegible] primùm pronunciá[illegible] mus carmen ex Cat[illegible] ne; deinde ejus inte[illegible] pretatiónem Latíné [illegible] Anglicè reddídimus [illegible] postrémò *bini pertr[illegible] ctávimus* síngulas pa[illegible] tes oratiónes, cum a[illegible] tribútis & significat[illegible] óne
M.	Have you done your duty well?		Recténe fecisti officiu[illegible] tuum?
D.	I suppose I satisfied my Master pretty well.	20	Puto me satisfecisse pr[illegible] ceptóri *magnâ ex parte.*
M.	See you do not lie: for I will ask him.		*Vide ne mentiaris*; nam eg[illegible] illum percontábor.
D	As you will, Master, I do not fear in this point.	25	*Ut voles*, præceptor; n[illegible] hil hac in re metuo.
M.	Come, let us go on. What have you to say at noon?		Agè, pergámus. Merid[illegible] quid habetis réddere?

Habému[illegible]

D. We have the Verb *Possum* to form in Latine and English.

M. Nothing else?

D. Nothing.

M. I have taught you that at other times:

Do you not remember it?

D. I dare not say I, till I have tried.

M. Form it in the first persons, and the rest will be very easie to you.

D. The Indicative Mood.

Possum, I can.

Poteram, I was able,

Pótui, I have been able.

Potúeram, I had been able.

Pótero, I shall be able.

The Imparative is wanting.

The Optative.

Vtinam possim,
God grant I can.

Vtinam possem,
would to God I could.

Vtinam potúerim.
God grant I have been able.

Vtinam potuissem, would to God I had been able.

The Subjunctive.

Vt possim, that I may.

Vt possem, that I might.

Quamvis potúerim, although I have been able.

Quamvis potuissem, although I had been able.

Cùm potúero, when I shall be able.

Habémus declinâre verbum *Possum* Latinè & Anglicè.

Nihil prætérea?

Nihil.

Ego te istud *aliàs* docui.

Nonne *tenes memóriâ?*

Non ausim affirmáre, donec tentávero.

Declina in primas personas; cætera tibi erunt facillima.

Indicativus.

Imperativus deest.

Optativus.

Subjunctivus.

M. Decline the whole infinitive Mood.

D. The infinitive Mood, Present and Præterimperfect tense, *Posse*, to may or can.

The Præterperfect, and Præterpluperfect tense, *Potuisse*, to have or had been able.

The rest are wanting.

M. Why doth this verb *Possum* want the Future tense of the Infinitive Mood?

And why also doth it want the participle in *rus*?

D. Because it hath not the supine.

M. And what then?

D. For those words use to be formed of the supine.

M. Give an example in some perfect verb.

D. As of the Supine *lectu* is made *lecturus*, and of *lecturus* is made *lecturum esse*.

M. Well indeed. But why have you omitted the Participle of the Present tense of the verb *Possum*, seeing *Potens potentis* is used?

D. Because as you have often taught us, *Potens* is not a Participle, though it come of *Possum*.

M. What is it then?

D. A Noun Adjective.

Declina totum Infinitivum.

Infinitivi Modi præsens & prætéritum imperfectum.

Prætéritum perfectum, & Plusquam-perfectum.

Cætera desunt.

Cur hoc verbum *Possum* caret futúro infinito?

Cur item participio in *rus*?

Quia non habet supinum.

Quid tum?

Illæ enim voces à supino formári solent.

Da exemplum in aliquo *verbo integro*.

Ut à supino *lectu* fit *lecturus*, & à *lecturus* fit *lecturum esse*.

Rectè sanè. Sed cur prætermisisti participii præsens à verbo *possum* cùm sit in usu, *potens potentis*?

Quia (ut sæpe nos docuisti) *potens* non est participium, licet à *possum* veniat.

Quid ergò est?

Nomen adjectivum.

It is well remembred of you: I pray God you may alwayes go on thus.

Probè meministi: útinam sic pergas semper.

I hope better and better every day by the grace of God.

Spero índies meliora per Dei grátiam.

And I also hope the same with you.

Ego quoque idem tecum spero.

Now it remaines that you say the Præterperfect tense with them that come of it.

Nunc restat ut dicas præteritum cum sua prole.

Pótui, potúeram, potúerim potuíssem, potúero, potuísse.

Say the terminations.

I. ram. rim. sem. ro se.

Say the significations.

Possum, I am able.

Posse, to be able.

So much for this.

Hæc háctenus.

See, see, we are called to dinner.

Ecce, ecce, vocámur ad prandium.

Col. 5. C. D.

Col. 5. C. D.

C. When will you get your dinner?

Quando vis *prandére?*

D. I have dined already.

Ego jam prandi.

C. At what a clock?

Quota hora?

D. At half an hour past eight.

Sesquiocláva.

C. Doe you dine so early then?

Tam manè igitur prandétis?

D. So we use commonly to do in summer: but when dine ye?

Sic ferè solémus in æstáte: vos autem?

C. We do not dine till half an hour after ten, and

Non prandémus ante *sesquidecimam*: interso-

sometime after eleven.

dum *ab undécimâ.*

D. O strange! why no sooner?

Papæ! Cur non citiùs?

C. We must tarry for my Father, till he come back from the Court.

Expectándus est Pater, dum è curia redíerit.

D. Then you cannot be in the Hall at the singing of Psalms.

Tu igitur non potes adesse aulæ in cantióne Psalmórum.

C. I am very seldome there.

Rarò ádmodùm intersum.

D. How are you excused? (or, how come you off?)

Quómodo excusáris?

C. I am exempted from so doing.

Exemptus sum *illo munére.*

D. Who exempted you?

Quis te exémit?

C. The Master, at my Fathers motion.

Didascalus, *Patris mei mónitu.*

D. Have all Alvermens sons then such a priviledge?

Ergóne omnes *senatórum filii* habent hujúsmodi privilégium?

C. They have, so their Fathers desire it.

Habeant, *modò Patres jubeant.*

D. Could not your Mother give you your dinner before your Father came back from the Common-Counsel?

Nonne Mater posset dare tibi prandium, ante réditum Patris *è senatu?*

C. She could indeed, but my Father would have me tarry of him.

Posset quidem, sed *pater vult à me expectári.*

D. Why so?

Quamobrem?

C. Because it is his minde to have it so.

Quia sic illi placet.

D. Now I must hold my tongue: for you have stopt my mouth: (or, you have made that I have not a word to say.)

Nunc mihi tacendum est: *Os enim mihi occlusísti.*

C. Who made you so busie to ask?

Cur tu es tam curiósus percontator.

D. I am but a child, and children alwayes desire to know novelties.

Puer sum, & pueri semper cupiunt aliquid scire novi.

C. I confess it, but there is a mean in all things, as the Master doth often teach us.

Fateor, sed *est modus in rebus*, ut præceptor nos sæpe docet.

D. Therefore let us depart, that you may get you gone to your dinner.

Ergò discedamus, *ut te prandium conferas.*

C. I pray you, pardon me, if I have offended you in any thing.

Ignosce, quæso, si quid in re offenderim.

D. I desire the same courtesie of you; I, I say rather, who may have offended you with my talkativenesse, but thinking no harm in the mean time.

Ego abs te idem peto; ego, inquam, potiùs qui te offendere potui *loquacitate* mea, sed interim *nihil mali cogitans.*

Col. 6. F. G.

Col. 6. F. G.

F. Where got you your meat to day?

Ubi hodie cibum cepisti?

G. At my host's.

Apud hospitem meum

F. What did you dine for?

Quanti prandisti?

G. Six farthings (or doits.)

Sex *quadrantibus.*

F. What did your supper, how much cost it?

Quid cœna, quanti constitit?

G. Just so much. But what are you maintained for a day?

Tantidem. Tu verò quanti aleris quotidie?

F. More then you.

Plurís quàm tu.

G. For how much then?

Quanti igitur?

F. For four pence; (sols, or stivers.)

Quatuor *assibus.*

Col. 7

Col. 7. *Choletus, Cholo-guerius.*

Ch: Whence come you?
C. From abroad.
Ch: Why went you forth?
C. To go home.
Ch: Why so?
C. To fetch my Books.
Ch: So ho! why had you not brought them?
C. I had forgot them.
Ch: Do you use to forget your breakfast, or your drinking on that fashion?
C. Very seldome.
Ch: Truly it was a great oversight.
C. Yes indeed, a very great one; but what should one do? we are but boyes.
Ch: What if the Master knew of your doing?
C. Perhaps I should bee punished.
Ch: Do you say, perhaps? Without doubt you should be whip't. Are you not ashamed to come into the schoole without your Books?
C. It doth not onely shame, but irke me also; nevertheless I pray thee do not tell of me.
Ch: I have no such thought; but I cannot dissemble,

Col. 7. Choletus, Collo-guerius.

Unde redis?
Foris.
Cur prodieras?
Ut irem domum.
Quid có?
Petitum libros meos.
Eho! cur non attúleras?
Oblitus eram.
Siccine solus jentáculum, aut merendam obliviscì?
Rarissimè.
Profectò magna fuit negligentia.
Imo máxima: *sed quid agas?* púeri sumus.
Quid si præceptor tuum factum sciret?
Fortasse *pœnas darem.*
Ain' tu fortasse?
Proculdubiò vapulares.
Non te pudet sine libris in scholam venire?
Non solùm pudet, sed pigit etiam; verùntamen *ne me accuses obsecro.*
Nihil minùs cogito: sed *non possum dissimulare,*

but

but I must finde fault with you.

Ch: You do that (I verily believe) as a friend, and therefore I take it in good part.

C. That is enough for me. Let us go in a doors into the school.

Ch: It is time: now the Captaines demand an account of our writing.

quin ego te reprehendam.

Istud (*credo équidem*) *amicè facis*; itaque *boni consulo.*

Id satis est mihi.

Eámus intrò in auditórium.

Tempus est; jam *decuriones* exigunt scriptúræ ratiónem.

Col. 8. The *Scholar*, the *Master*.

Col. 8. Puer, Pædagogus.

Pu. Master, may I speak a word with you?

Px. Speak boldly.

Pu. I and my schoolfellowes have been fast at our Books almost this three dayes together: May we refresh our selves with a little play?

Px. Say some sentence then.

Præceptor *licétne pauca?*

Lóquere audaciter.

Ego & condiscípuli mei hoc ferè toto triduo *libris affixi* fuimus: Licétne *pauliſper animum ludo relaxare?*

Dic igitur aliquam sententiam.

Pu. *Interpone tuis interdum gaudia curis,*
Ut possis animo quemvis sufferre laborem.

Px. Say the English verses too, if you remember them.

Dic etiam versus Anglicos, si memória tenes.

Pu. *Mirth with thy labour sometimes put in ure,*
That better thou thy labour may'st indure.

Px. How well you have said all!

Pu. Thankes be to God.

Px. Hereafter you must put something else to it.

Quàm rectè dixisti omnia!

Est Deo grátia.

Addendum posthac *aliquid.*

Wh

Pu. What, Master?

Quidnam, præceptor?

Px. Who hath given me wit and a good understanding.

Qui dedit mihi ingénium, & mentem bonam.

Pu. But who shall teach me those words?

Sed quis me illa docébit verba?

Px. I will write them for you in your little Note-book, that you may learn them without Book.

Ea scribam tibi in *commentariolo* tuo, ut *edisças?*

But I pray thee tel me, who taught thee that speech, which thou hast said.

Sed dic mihi, quæso, Quis te dócuit istam oratiónem, quam pronunciásti?

Pu. Campanus had given it me yesterday in writting, and I got it by heart.

Campánus heri *dederat* mihi *scriptum*, & ego *memóriæ mandavi.*

Px. Truly I love you, my *Daniel*, for that diligence of yours.

Profectò ego te amo, mi *Daniel*, ob istam diligentiam.

Pu. I thank you, Master.

Ago tibi gratias, præceptor.

Do you give way that we may play then?

Permittísne igitur, ut ludámus?

Px. Yes. Go thy way, tell thy school-fellows.

Sanè. Abi, renúncia condiscipulis tuis.

Pu. I will.

Faciam.

Px. What will you say to them?

Quid dices illis?

Pu. That which you once taught me.

Id quod me docuísti aliquando.

Px. But I will first hear it of you.

Sed volo prius ex te audire.

Pu. Be merry, Boys; behold, I bring you good news: I have got you leave to play.

Gaudéte, pueri; en, áffero vobis jucundum nuncium: ego vobis impetrávi ludendi potestátem.

Px. Well done: you have remembred it well. Now go thy way.

Eugè. *Probè meminísti.* Ito nunc jam.

Col. 9. *Conradus*, Daniel.

C. Let us repeat our every day nounes, that we may say them more surely to the Master.

D. You do well to put me in minde; go before mee in yesterdayes-nounes.

C. Say in Latine, an eye.

D. *Oculus.*

C. The right eye.

D. *Oculus dexter.*

C. The left eye.

Oculus siniſter.

D. Both the eyes.

Ambo oculi.

C. You remember well.

D. Now hear whether I can say by my self rightly or no.

C. Come on, I hear you.

D. An eye.

C. You must count them at your fingers ends, as the master teachethus.

D. What is that good for?

C. To help the memory.

D. What doth this mean?

C. Have you not heard many times?

D. I am forgetful: what should I do?

C. Be more diligent to remember, what you have learn't.

D. You do me a kindnesse, in giving me such friendly advise.

col. 9. Conradus, *Daniel.*

Repetámus *nomina quotidiana*, ut *certiùs* reddámus ea præceptori.

Bene mones; præco mihi *heſternа.*

Dic Latine, an eye.

Probè tenes.

Nunc audi an rectè ſolus dicam

Agè, audio.

Dabes *enumeráre in digitis*, ut docet præceptor.

Quid prodeſt iſtud?

Ad memóriam juvandam.

Quid hoc ſibi vult?

Non audiviſti *multóties?*

Ego ſum oblivióſus: quid ágerem?

Eſto diligentior ad ea retinenda, quæ percéperis.

Quod me fidéliter mones, *pergrátum facis.*

Come

C. Come on, returne to the point. — Agè, *ad rem redi.*

D. An eye. *Oculus.*

The right eye. *Oculus dexter.*

The left eye. *Oculus sinister.*

Both the eyes. *Ambo Oculi.*

C. How well have you said all! — Quam rectè omnia dixisti!

D. Let us repeat to-dayes Nouns too. — Repetámus etiam *hodierna.*

C. Content: But do you goe before me again, as I have done you. — Placet; at *tu vicissim præito mihi.*

D. A hand.

C. *Manus.*

D. the right hand.

C. *Manus dextra.*

D. The left hand.

C. *Manus sinistra.*

D. Both the hands.

C. *Ambæ Manus.*

D. It remains for you to say by your self. — Restat, ut solus dicas.

C. A hand, *Manus.*

The right hand. *Manus dextra.*

The left hand. *Manus sinistra.*

Both the hands. *Ambæ Manus.*

D. O that we could say thus well before the Master! — *O si tam bene discerem coram præceptore!*

What hinder's? — Quid obstat?

C. Because we are afraid. — Quia timemus.

D. And yet hee corrects our faults gently enough. — Et tamen errata *nostra satis humaniter corriget.*

C.

D. I know not what this ſhould mean.
I am alwayes fearful at the firſt.

C. That is in a manner natural to every one, as we have heard of the maſter.

D. Now we ſhould have ſaid again in Latine & Engliſh: but I ſee the maſter coming.

C. Let us go in.

Neſcio quid hoc ſibi velit.
Ego ſemper *ſum timidus in principio.*
Iſtud eſt quodámmodo naturale omnibus, ut audivimus ex præceptóre.
Nunc reperendum eſſet Latinè & Anglicè: ſed *præceptorem venientem video.*
Ingrediámur.

Col. 10. *A. B.*

A. Say in Latine.
Let us ſay our leſſon together.

B. *Repetámus unà prælectiónem*

A. How many parts hath this ſpeech?

B. Three.

A. Shew the difference betwixt every one of them expreſly.

B. *Repetámus* is a verb:
Unà is an Adverb:
Prælectiónem is a Noune.

A. Shew it a little more plainly.

B. Doe you then goe before me, as the Maſter uſeth.

A. *Repetámus.*

B. *Repeto repetis repetere*, of the third Conjugation, like *Lego, legis, legere.*
The Præterperfect tenſe.
Repetivi.

Col. 10. A. B.

Die Latinè.

Hæc oratio quot habet partes?
Tres.
Diſcerne ſingulas nominatim.

Repetámus eſt verbum:
Unà adverbium:
Prælectiónem nomen.
Declara paulò planiùs.

Tu igitur præito mihi, ut, ſolet præceptor.

Conjugationis tertiæ; ut
Præteritum.

	The Supine.	Supínum.
	Repetitum.	
	The participles.	Particípia.
	Rèpetens, & repetitúrus.	
A.	*Unà.*	
B.	It is not declined, because is an Adverb in this place	Non decl'nátur, quia est adverbium, hoc in loco; Anglicè *together.*
	In English, *together.*	
A.	*Prælectionem.*	
B.	*Prælectio, ónis,* f.g.	
	The lesson, or *lecture.*	

	Col. 11. *A. B.*	*Col.* 11. A. B.
A.	**Let us go say our lessons together.**	*Eamus unâ repetitum.*
B.	What should I say?	Quid ego repéterem?
	Is it not enough that I have said by my self?	Non satis est quod solus repetíverim?
A.	If you have onely said once or twice, **that is but a small matter towards getting it without book.**	Si [illegible] semel aut bis repetíveris *id parum est ad edisc[illegible]dum.*
B.	Nay but I have said it over about ten times.	Imò circ[illegible] deciès repetívi.
A.	Truly that is enough.	Id qui[illegible] sufficit.
B.	What would you have more then?	Quid igitur vis ampliús?
A.	If you would **be sure to say** before the master, it is requisite you should repeat it over with some body.	Si vis *certissimè réddere* coram præceptóre, opus est cum áliquo repetivisse.
B.	I did not know that: but I assent to you with all my heart.	Istud ego nesciébam: sed tibi libenter asséntior.
A.	Let us do then that which I advised you too.	Fac'ámus ergò, quód ego te monébam.

Truly

B. Truly I doe not say nay; begin. — Equidem *non recúso, incipe.*

Col. 12. *Gentilis. Isaac.* — *Col.* 12. Gentilis. Isaacus.

G. Can you say your lesson by heart? — Tenésne memória præléctiónem?

I. Almost. — Propémodum.

G. Are you willing we should say it over together? — Visne repetámus unà?

I. Yes I am willing. — Máximè.

G. Begin then. — Incipe igitur.

I. I will doe it with all my heart: but doe you bee sure to hear, that you may tell me if I misse in any thing. — *Faciam libentèr:* sed tu *attentè audi*, ut me *corrigas si quid erravero.*

G. Come on then. — Agedùm.

I. *Fac sumptum properè.*

G. You have mist already, you should have begun with yesterdayes lesson. — Jam errasti, incipiendum fuit ab hesterna.

I. You do well to advise me. I will now begin. — *Bene admones*; nunc incipiam.

Irátus de re incerta contendere noli: Impedit ira.

G. You misse in the accent of *ira.* — Peccas accentu *ira.*

I. *Impedit Ira animum né.*

G. Make a distinction after *animum.* — *Distingue post* animum.

Impedit Ira animum, né possit cernere verum.
Fac sumptum propere, cum res desiderat ipsa.
Dandum etenim.

G. You misse in the accent again. Say it again. — Iterum peccas accentu; Répete.

Dandum etenim est aliquid, cùm tempus postulat, esse.

G. Do you not see that you have mist four times? — Vidésne te errasse quater?

I. I see it. — Video.

G. And have you minded the places?
Et observasti locos?

I. I have minded them.
Observavi.

G. By that meanes you will have the better heed to your self.
Sic tibi facilius cavebis.

I. Alas poore toy that I am!
Me miserium!

I thought I had it well by heart.
Putabam me rectè tenére.

G. So it often falls out with me too, ever when my memory is not well setled.
Sic mihi quoque solet accidere, quoties memória non est bene constituta.

I. He is happy that hath a good memory.
Felix qui memoriam bonam habet.

G. It is a great blessing of God.
Magnum Dei beneficium.

I. But time goes on: Hear me now.
Sed *tempus abit*: Audi nunc me.

G. I hear you, say.
Audio, pronúncia.

I. *Iratus de re incerta contendere noli.*

G. Look! the master is here. Hold your tongue, that we may cry salve to him.
Hem! *præceptor adest. Tace ut illum salutemus.*

Col. 13. *Clement. Felix.*

C. Is there nothing for us to say to the master to day?
Nihilne est quod reddámus hodiè præceptóri?

F. Nothing, but about *the Grounds of Grammar.*
Nihil, nisi *de Grammatices Rudimentis.*

C. What is that?
Quidnam?

F. Look into your Book, and you shall finde marks upon five lessons, which the master hath appointed us.
Inspice libellum tuum, venies notas in quinque lectiones, quas præceptor nobis prescripsit.

C. When was that?
Quando istud fuit?

Col. 13. Clemens. Felix.

F On Friday, at four a Clock.

C. But I was not there then.

F. Therefore you deserved to be whipt.

C. Do you passe such a sentence, you severe judge? I was busily imployed at home, and I went not away without the Masters leave.

F. Suppose it were so: yet you should inquire the day after, what was done the day before.

C. I confess my fault; but I pray thee, let me see thy book, that I may see what we are to say.

F. Take it, and with the same labour mark out, what the master hath appointed us.

C. I will be sure to doe it: nor shall you blame me hereafter (as I hope) for my negligence.

Die Veneris, hora quarta.

At ego *tunc non interfui.*

Ergo *plagas meruisti.*

Sicine judicas severè judex? *Occupatus eram domi* nec *abieram injussu præceptoris.*

Esto; sed tamen debuisti postridie quærere, quid pridie actum esset.

Meam culpam confiteor: sed cedò librum tuum, quæso, ut videam quid nobis reddendum sit.

Accipe, & eâdem opera signato, quæ à præceptore nobis prescripta sunt.

Faciam diligenter: neque posthac (ut spero) me accusabis negligentiæ.

Col. 14. *Comes, Oliver.*

C. What was done in the school at three of Clock?

O. We parsed the Parts of Speech out of our lesson.

C. Nothing else?

O. I would have told you, but that you interrupted me.

C. I have done amisse. Go on.

Col. 14. Comes, Oliverius.

Quid actum est in auditorio hora tertia?

Tractatæ sunt partes orationis ex prælectione.

Nihilne amplius?

Dixissem nisi me interpellasses.

Erravi. Perge.

O. Afterwards the master dictated a Piece of English to be translated to day.
C. When must it be shewed?
O. To morrow at noone.
C. Have you translated it already?
O After a fashion.
C. Dictate the English (or vulgar) to me I pray you.
O. Take it, make haste; for I have something to write.

Posteá dictavit præceptor argumentum Anglicum hodiè vertendum.
Quando reddendum?
Cras meridie.
Jámne vertisti.
Utcunque.
Dicta mihi, quæso *vernáculum.*
Accipe, festina; nam *habeo aliquid scribere.*

Col. 15. *Sylvius. Jervas.*

S. What are you doing?
G. I am getting by my self.
S. What do you get?
G. That which the Master set us to day.
S. Can you say it by heart?
G. I think so.
S. Let us get together; and so we shall both of us say better before the master.
G. Doe you begin then, since you dared me.
S. Come on, minde, that you do not let me misse.
G. I am more ready to hear you, then you are to say.

Col. 15. Sylvius. Gervasius.

Quid agis?
Répeto mecum.
Quid répetis?
Præscriptum hodiernam præceptóris.
Tenésne memória?
Sic opinor.
Repetámus unà: sic uterque nostrùm rectiùs pronunciábit coram præceptóre.
Tu igitur incipe, qui me provocasti.
Agè, attentus esto, *ne me sinas aberrare.*
Sum promptior ad audiendum quam tu ad pronunciandum.

Col. 16. *Achoratus. Cortinus.*

A. Will you get your lesson With me?
C. I will.
A. Can you say?
C. Not well enough perchance.
A. Come on. Let us make trial.
C. What then doe wee tarry for?
A. Begin, when you will.
C. But it is your part rather to begin.
A. Why so?
C. Because you invited me.
A. You say fair: minde then?
C. I am ready.

Col. 17. *Crispus. Sandrotus.*

C. Can you say already what must be said at three of Clock?
S. I can say.
C. And I too.
S. Let us talke together a little then?
C. But if the monitor come upon us, he will think we are a prating.
S. Why do you fear wher there is nothing to bee feared? If he doe come he shall not

Col. 16. Achoratus. Cortinus.

Visne mecum repetere prælectionem?
Volo.
Tenésne?
Non satis rectè fortassè.
Agè. *Faciamus periculum.*
Quid igitur expectámus?
Ubi voles, incipe.
Atqui tuum est potiùs incipere.
Quid ita?
Quia me invitasti.
Æquum dicis: attende igitur.
Illuc sum.

Col. 17. Crispus. Sandrotus.

Jámne tenes quæ reddenda sunt horâ tertia?
Teneo.
Ego quoque.
Ergò confabulémur paulisper.
Sed *si intervénerit observator*, putabit nos garrire.
Quid times ubi nihil timendum est?
Si vénerit, non deprehen-

finde us idle, or ill occupied.

C. Let him hear our discourse if he please.

You say very well: Let us goe aside some-whither into a corner, for fear lest any body should hinder us.

det nos *in otio, aut in re mala.*

Audiat, si velit, nostrum colloquium.

Optimè lóqueris: Secedámus áliquò in angulum, *ne quis nos impediat.*

Col. 28. *Trimunaus. Messor.*

T. It doth not become us to be idle or to prate here, whilst wee look for the master.

M. What doe you say? It doth not become us? nay indeed, we may not, unlesse wee have a minde to be whipt.

T. Doe you hear me then, whilst I say my lesson; and I will afterwards hear you.

M. Come on, say.

Col. 18. Trimunaus. Messor.

Non decet hic otiari aut garrire, dum præceptor expectátur.

Quid ais? non decet? imò verò *non licet, nisi volumus vapulare.*

Tu igitur audi me, dum prælectiónem pronuncio: ego deinde te audiam.

Age, pronuncia.

Col. 19. E. F.

E. Why do you not write?

F. I have writ my leaf-side already. But what doe you?

E. I am going no write in the yard.

F. Why so?

E. Because the skie is clear.

F. Make haste. The time

Col. 19. E. F.

Cur non scribis?

Jam scripsi meam páginam? Tu vero?

Eo scriptum in área.

Quid ita?

Quia *serénum est cœlum.*

Festina, *tempus abit:* & goes

	goes on: and wee shall be called to an account by and by.		*& mox exigétur ratio.*
	Col.20. *Titus, Valerius.*		*Col.*20. Titus. Valerius.
T.	Why do you not write?		Cur non scribis?
V.	Because I list not.		Quia non libit.
T.	But the Master bade you.		Atqui præceptor jusserat.
V.	I know he did; but I have something to read first.		Scio: sed est mihi aliquid legendum prius;
	Besides, I have nothing to write [illegible]		Præterea, *nihil habeo, quod [illegible]*
T.	I would to [illegible] you would write for me.		*Oisi velles mihi scribere.*
V	What?		Quidnam?
T	I have the master's dictates to write out.		Habeo describenda dictáta præceptoris.
V.	What dictates?		Quæ dictáta?
T.	Upon *Tullie's* Epistles		In *Cicerónis* Epistolas.
V.	I will willingly write them out for you; but tarry till the next holy-day.		Libenter describam tibi; sed *expecta feriárum diem proximum.*
T.	I will tarry then: but I pray you, do not faile me.		Expectábo igitur; sed *ne fallas, quæso.*
V	I will not wittingly, nor willingly faile.		*Nec sciens, nec volens fallam.*
	Col.21. *Damon. Audax.*		*Col.*21. Damon. Audax.
D.	Will you write out my lesson for me?		Vísne mihi descríbere prælectiónem?
A.	Why have you it not written?		Cur non habes?
D.	Because I was busied yesterday.		Quia hesterno die fui occupatus.

Take

A. Take my book and write it out.

You know I write something slowly; and you can sooner have writ all, then I can four or five verses.

A. Get some body else to write for you; I cannot help you now.

D Why not?

A. I have other business, and that too very needful to be done.

D. I will not presse you, nor indeed can I doe it; but lend me your book nevertheless.

A. Take it; use it as you wil so you doe not abuse it.

D. You have no reason to fear it.

Accipe librum meum & describe.

Non ignoras *me lentiùs scribere: & tu citiùs totum descripseris, quàm ego quatuor aut quinque versiculos.*

Quære tibi alium scriptórem; *nunc ego tibi non possum dare operam.*

Cur non?

Est mihi aliud negotium, idémque perneccessarium.

Noli urgére, nec possum quidem; sed *saltem commoda tuum códitem.*

Accipe; *útere ut libet, modò ne abutáre.*

Nihil est quod hic vereáris.

Col. 22. *Austin. The Monitor in the house.*

A. May we goe to bed, schoolfellow?

O. Why before the time?

A. Because I must rise at three a clock.

O. Why so?

A To write.

O. What have you to write.

A. A Letter to my Father.

O. Why doe you not aske the Master leave?

Col. 22. Augustinus. Observator domesticus.

Licéne, *ire cubitum,* condiscípule?

Cur ante horam?

Quia *tertiâ est mihi surgendum.*

Quamobrem?

Scribendi causâ.

Quid habes scribere?

Literas ad patrem.

Cur non petis à præceptóre veniam?

You

A. You doe well to put me in minde, is he in his study?

O. I think, he is. Goe see.

Bene mones, estné in *studio*.

Puto esse: vise.

Col. 23. *The School-master and Boy.*

Col. 23. Pedagógus. Puer.

Px. Whence come you?

P. I come from below.

Px. What was your business below?

Pu. I went to make water.

Px. Sit at the table now and tarry in the chamber, untill I come again.

Pu. What should I doe in the mean time?

Px. Get your lesson perfect against to morrow., that you may say it to me before supper.

Pu. I have got it perfect already, Master.

Px. Goe play then.

Pu. But I have no play-fellowes.

Px. You shall finde enow in this street and of your schoolfellowes too.

Pu. I doe not care for that now: I had rather (if you think good) get some of my Catechisme without book against the Lords day.

Px. As you please.

Pu. If any body shall ask for

Unde venis?

Venio inferné.

Quod erat tibi negótium intrá?

Iveram réddítum urinam.

Sede nunc ad mensam, & mane in cubiculo, donec rediero.

Quid agam interea?

Edisce prælectiónem in diem crástinum, ut eam mihi reddas ante cœnam.

Jam edidici, præceptor.

Lude igitur.

Sed *nullos habeo colludóres.*

Satis multos invénies in hac vicinia, ex tuis etiam *condiscipulis.*

Nihil id curo nunc: malim (*si tibi placet*) *edisserе de Catechismo* in *diem Dominicum.*

Ut libet.

Si quis te quærat, quid

you

	you, what shall I say to him?	*illi dicam?*
Pæ	Tell him that I am gone forth, but I will come again by and by.	*Dic me prodiisse, sed mox reversurum.*

	Col. 24. *The School-master.* Abrabam *a boy.*	Col. 24. Pædagógus. *Abrahamus* Puer.
P.	Ho *Abraham.*	Heus *Abraháme.*
A.	Anon master.	*Hem* præceptor.
P.	Lay by your bookes; you have now ply'd your book sufficiently all the day long.	*Pone libros; jam satis toto die studuisti:*
	Get your self ready, that we may go walk.	*Para te,* ut *eámus ambulátum.*
A.	Were it not better to walk after supper?	Nonne à cœna præstaret?
P.	Bodily exercise is more wholesome before meat.	*Salúbrior est ante cibum exercitátio córporis.*
A.	I remember I have heard it of you.	Mémini ex te audire.
P.	Repeat a saying of *Socrates* to that purpose.	Narra *Socratis* dictum in eam sententiam.
A.	When *Socrates* walked apace without resting till evening, being asked why he did it, he answered;	Quum *Sócrates* usque ad vésperam contentiùs ambuláret, interrogatus quare id fáceret, respondit;
	That he got him a stomach by walking, that hee might eat his supper the better.	Se, *quò meliùs cœnáret, obsonáre famem ambulando.*
P.	You have remembered it well.	Probè meministi.
	Who is the author of it?	Quis author?
A.	Cicero. But whither shall we go abroad, master?	Cicero. Sed *quo prodibimus,* præceptor?
P.	With out the City.	Extra urbem.

Shall

A. Shall I change my ſhoes?

P. Change them, leſt you be-duſty theſe new ones: Take your tonegrace too, that the heat of the ſun may not tan your face.

A. I am now here ready.

P. Now let us go abroad.

A. Shall I call a companion or two out of the ſtreet hereby?

P. You do well to remember me; for ſo we ſhall have a more pleaſant walk of it. For ye ſhall diſcourſe amongſt your ſelves upon the way, and play together ſomewhere or other in a ſhady place.

A. So alſo we ſhall get a ſtomach to our meat.

P. I will be going ſoftly afore; when you have got ſome companions, doe ye follow me thorow the Water-gate.

A. Will you tarry for us there then?

P. Yes indeed.

A. What if I meet with no companions?

P. Doe you follow me nevertheleſſe; Do you hear?

A. I hear you, maſter.

Mutabóne calceos?

Muta, ne iſtos novos *pulvere conſpurgas*:

Sume etiam *umbellam*, ne *ſolis ardor inſucet tibi faciem.*

Jam paratus adſum.

Nunc lanè procedámus.

Vocabóne ex vicinia unum aut álterum cómitem?

Rectè admones; ſic enim *jucundior erit deambulatio*: nam *per viam ſermónes inter vos conferetis*, & *in umbrâ colludetis alicubi.*

Sic etiam *exciabitur tibi appetentia.*

Ego tantò gradu præcedam; ubi nactus eris cómites, vos me *per portam Ripariam ſequimini.*

Nos igitur illic expectábis?

Certó.

Quid ſi nullos invéncro?

Nihilóminus ſequere me: Audiſtíne?

Audivi præceptor.

Colloq.

Col. 25. Herſenius. Gimardus.		Col. 25. Herſenius. Gimardus.
H. Of whom did you buy that paper?		A quo emiſti iſtam chartam?
G. Of *Fatinus*.		A *Fatino*.
H. Is it good?	5	Eſtne bona?
G. Better then that of yours, in my minde.		Melior quàm iſta tua, *ut opinor*.
H. I do not marvaile at it.		*Nihil miror*.
G. Why do you ſay ſo.		*Cur iſtud dicis?*
H. Becauſe it is dearer perhaps.	10	Quia fortaſſe cárior.
G. I know not.		Neſcio.
H. What did you buy a Quire for?		Quanti emiſti *ſcapum*.
G. A penny half-penny. But what did you buy yours for?	15	*Solido & ſemiſſe*. Tu verò quanti?
H. A penny and more.		*Solido* & pluris.
G. For how much then?		Quanti igitur?
H. Five farthings.	20	Quinque *quadrántibus*.
G. Truly you bought it well.		Non malè profectò emiſti?
H. Moreover the merchant or Mercer gave me ſomething over and above.	25	Quinétiam *mercátor dedit mihi auctárium*.
G. What, I pray you?		Quodnam, quæſo?
H. A ſheet of blotting paper.		*Schedam chartæ bibulæ*.
G. O what a fool was I, that forgot to ask!	30	*O me imprudentem*, qui oblitus ſum pétere!
H. I did not ſo much as aske him indeed: but he gave it me on his own minde.		Ego ne petivi quidem, ſed *ultrò ille dedit*.
And I give you this (quoth he) over and above tha	35	Et hoc (inquit) addo tibi, ut me reviſas.

you would come to me a-
again.

G. So they use to entice custo-
mers.

H And no wonder: **Every**
G. **man seek's his profit,**
But what do we? having for-
H, got to dayes task?
It is but a little one:
We have time enough.

Sic *solent emptóres allicere.*

Nec mirum: *Suum quis-*
que commodum quærit.
Sed quid ágimus? hodierni
pensi immémores?
Exiguum est.
Satis temporis nobis restat.

Col. 26. *Ancellus.*
Fontanus.

Col. 26. Ancellus.
Fontánus.

A. Doe you not remember that
I lent you some paper
lately?

F. **What should I do else but**
remember?
I am not so forgetful.

A. How many sheets were
there?

F. Four.

A. Why did you not give me
them again.

F. I tarried till I had a book.

A. Have you got one at last?

F. But to day.

A. Whence did you get it?

F. I ask't it of the master?

A. Where?

F. In his study.

A. What did he: **did he give**
it you with a good
will.?

F. He sent mee to the Usher,
who presently gave mee a
book.

Meminísti me tibi nuper
dedísse chartam mu-
tuò?
Quid ni meminerim?

Non adeò sum oblivióſus.
Quot erant schedæ?

Quatuor.
Cur non reddidísti?

Expectávi dum habérem co-
dicem.
Habuístíne tandem?
Tantùm hodie.
Unde nactus es?
Petívi à præceptóre.
Ubi?
In bibliothéca ejus.
Quid ille? *dedítne libén-*
ter?

Misit me ad hypodidáſca-
lum qui statim dedit có-
dicem.

I did

A. Did he not set it down in his Book first?

F. He useth to deliver nothing, but sets it down first.

A. I have heard my father say, that was a wise-mans part.

F. Especially if an account be to be given.

A. But by what tokens durst he adventure to give it you?

F. I shewed him a writing under my hand in my little Book. For (as you know) we use to do so.

A. Will you restore me that which you borrowed of me then?

F. Presently after dinner, make no question.

Non antè *in suum códicem* retulit?

Nihil dare solet, quin prius inscríbat.

Audivi ex patre *id esse viri prudentis.*

Præsertim si reddenda est rário.

Sed *quibus indiciis dare tibi, ujus est?*

Ostendi illi *manu meâ* scriptum in libello meo.

Sic enim (ut scis) fácere solémus.

Reddes ergo mihi mútuum?

A prandio statim, ne dubites.

Col. 28. *Frank. Mark.*

F. Are those quills to be sold, which you carry about?

M. Yes, if I can meet with a chapman.

F. Let me see them: out upon them, how soft they are!

M. They are such as fell from our geese wings. But try them well: for some of them are harder then others.

F I see well enough what they are: how many

Col. 28. Francus. Marcus.

Pennæ istæ quas circumfers, súntne *venales?*

Imò, *si se emptor obtúlerit.*

Ostende: vah, quàm sunt molles!

Tales decidérunt ex alis nostrórum ánserum

Sed *tenta diligenter*: sunt enim aliæ aliis firmióres.

Satis vidco quales sint; quot vis dare pro quæ-

will

	Will you give me for a farthing.	*drante?*
M.	But six.	Tantùm sex.
F.	What do you say? six!	Quid ais? sex!
	I had rather buy them of the Merchants that briugs them hither, from *Paris* and *Lyons*.	Mallem emere à mercatoribus, qui *Lutetiâ* & *Lugduno* huc ádferunt.
M.	As though I did not know what they are sould for.	*Quasi nesciam* quanti vendantur.
	I have heard my brother Who serves a pen-man of this City, say that he hath paid pence a piece for them at *Paris*.	Audivi ex fratre, *qui dat operam scribæ* hujus civitátis se *emisse* Lutétiæ *singulis assibus*.
F.	Folks live at *Paris* on one fashion, and at *Geneva* on another:	*Aliter* Lutétiæ, *aliter* Genevæ *vivitur*.
	But there is no need of so many words; will you give me twelve?	*Sed non opus est tot verbis*; vis dare duódecim?
M.	Whoo twelve! as though I had stoln them.	Hui duódecim! *quasi ego furatus sim*.
F.	I doe not say so: but see whether yo like my profer.	*Istud non dico*; sed *vide num tibi placeat conditio*.
M.	Would you have me speak at one word?	*Vis uno verbo dicam?*
F.	I pray thee speak, we have talk't to no purpose long enough already.	Dic quæso; *satis jam garrítum est*.
M.	I will give you nine so you will take them as they rise out of my hand.	Dabo tibi novem, modò *promiscuè de meâ manu accipias*.
	You doe but trifle:	*Nugas agis*;
F.	I will not take fifteen unlesse I might pick and chuse.	Egó *sine delectu nollem accípere quindecem*.

Fare you well, I shall finde enough some-where else.

Vale, *alibi inveniam satis.*

M. You may for me.

Per me licet.

Doe you hear, Sir? come again.

Heus, heus tu audi.

F. Why doe you call me back again.

Cur me revocas?

M. Take eight if you will and look for no more from me.

Accipe, si vis octo; nec á me plures expecta.

F. Reach me the whole bundle that I may chuse as I have a mind.

Cedò totum fasciculum, ut deligam arbitratu meo.

M. Hold it; chuse as you will your self.

Tene; delige ut voles.

F. See now and if you have a minde count them.

Vide nunc, & si libet, numera.

M. There be four and twenty: the number is plain enough.

Sunt viginti quatuor: constat numerus.

But I wonder you took no Pinion-Quils: for they be harder.

Sed miror te nullas accepisse ex ali extremi: sunt enim firmiores.

F. I know that? but they have a shorter stemme.

Scio: sed habent caulem breviorem.

Take your money.

Accipe pretium.

M. God send us both good luck.

Bene vertat Deus utrique nostrum.

F. I wish and pray, for the same thing that you do.

Idem tecum oto atque precor.

But when will you bring us better Quils?

Sed quando afferes meliores pennas?

M. I know not whether I can bring you better; but (I hope) I shall bring more shortly, when I come home to your house.

Nescio an meliores possim, sed (ut spero) brevi plures afferam, cùm, ad vos domum profiscar.

Have you many geese,

Suntne vobis multi anseres?

Thirty

M. Thirty and above.
F. O strange! what a huge flock of geese is that? where are they kept?
M. You shall know sometime else: I may not tarry here any longer.
Fare you well, *Frank.*
F. Have a care you be well *Mark.*

Triginta & ampliùs.
Papæ! *quántus grex ánserum?* ubi pascuntur?
Scies aliás;
Non licet mihi diútius hic morári.
Vale, *Francisce.*
Cura ut váleas, *Marce.*

Col. 28. *Othoman. Philobert.*

Col. 28. Othomanus Philobertus.

O. Will you give mee but one pen?
P. They are not so given to me.
O. How now, doe you deny me such a small request?
What if I should ask you some great matter?
P. Perhaps you should have a Nay-nay (or a Canvas.)
O I thinke so indeed: well, I doe not ask it as gift-wise: will you but lend it mee?
P. I do not say-nay so you doe not spoile it.
O I will not hurt it.
P. See you doe not stir a foot hence.
O. I will go no whither.

Visne mihi dare únicam pennam?
Non sic dantur mihi.
Hem, *rem tantillam mihi negas?*
Quid si magnum quid rogárem?
Fortassè *repulsam feres.*
Credo équidem: agè, *non peto dono: saltem commodabis.*
Non recúso, *modò ne abutáre.*
Non abútar.
Cave ne hinc pedem móveas.
Nusquam móvebo.

Col. 29 Mercator. Bertrandus.

M. Have you mended my pen?
B.
M Long ago.
B. For what hand?
B. An indifferent one.
M. I had rather it had been for a small hand?
B. You should have told mee before.
M. I had forgot.
B. It makes no great matter.
I can quickly alter the nib.
Go fetch it.
M But where have you left it?
B. Upon the table in the stove.
M. Where abouts?
B. Where I use to study.

Col. 29. Mercator. Bertrandus.

Accuisti ne pennam meam?
Jamdú ium.
Qua forma scripturæ?
Mediocri.
Malui scim ad minutas litteras.
Debuisti prædicere.
Oblítus eram.
Parum refert:
Mucronem facile mutábo.
I petitum.
Sed ubi reliquisti?
Super mensam hypocausti.
In qua parte?
Ubi studére soleo.

Col. 30. Pistonus. Josina.

P. Have you two or three pens?
I. I have but two.
P. Lend me one.
I. I will not.
P. Why not?
I. Lest you should misuse it.
P. Chinke on; perhaps you shall sometime or other ask me something and lose your labour.

Col. 29. Pistonus. Josina.

Habe ne duas aut tres pennas?
Sunt mihi tantúm duæ.
Da mihi unam commodáto.
Non faciam.
Cur non?
Ne abuáris.
Memineris: fortasse aliquando me frustra rogabis aliquid

For

But Christ bids us to recompense good for evil.

P I have not learn't that yet.

I. Yet you must needs learn, if you will bee Christ's Scholar, (or Disciple.

P What do I desire more?

I. Learn then to imitate your Master.

P. I will learn in time, (or as time comes on.)

I. It were better now to begin, whilst time gives you leave.

P. You are too hasty with me. I am not as yet all out eight years old, as my mother saith.

I. It is alwayes time to doe well; but I pray thee, be not angry at me, for I was but in jest, that I might set you on to talk with mee a little whilst we have nothing to doe.

See here is a pen for you, and that none of the worst neither.

P. I will give it you again presently, after I have writ a thing down.

I. I would not have you give it mee again.

P What should I doe then?

I. What you will: for I

Atqui *jubet Christus malum bono compensandum.*

Nondum istud didici.

Tamen discas oportet si cupis esse Christi discipulus.

Quid cupio magis?

Discè igitur magistrum imitari.

Discam *progressu temporis.*

Præstaret nunc incipere, *dum per tempus licet.*

Nimis urges, Nondum complevi annum octavum, ut ait mater.

Semper est bene agendi tempus: sed interim ne mihi, *quæso, succenseas jocabar* enim, ut te *ad colloquendum invitarem* tantisper dum sumus otiosi.

Ecce tibi penna, eaque non omnino pessima.

Reddam tibi statim, cum aliquid descripsero.

Nolo mihi reddas.

Quid igitur faciam?

Quicquid velis.

P. freely give it you.
I thank you verry heartily,

enim tibi dono datur.
Gratia habeo maxima.

Col. 31. Henry. Walter.

Col. 31. Henricus. Gualterus.

H. Whence come you so puffing and blowing?
Unde redis tam anhélus?

G. From the market.
A foro.

H. What doe you bring thence?
Quid illinc affers?

G. A pen knife.
Scalpellum.

H. What did you buy it for?
Quanti emisti?

G. Two pence.
Duobus assibus.

H. Is it a good one?
Estne bonum?

G. It is a German one as the pedlar said: see the mark.
Est è Germania, ut dixit mercátor; *vide notam.*

H. I do not know it, but you do not very wisely to trust every Pedlar.
Ego mininè novi, sed *non satis prudenter facis, qui fidis cuilibet mercatori.*

G. What should I do?
Quid fácerem?

H. You should make use of some that hath skill, that might chuse you one of the best.
Debuisti *aliquem peritum ad bibére* qui tibi *optimum deligeret.*

G. Herein I confesse, I have done amisse; but this cheer's me, that the pedlar is taken to be an honest man, as being a Professor of the Gospell.
Hic erravi fateor: sed hoc me consolatur, quod mercator *habetur vir bonus* utpote *Professionis Evangelicæ.*

H. As though there were no cousening knaves of that stamp.
Quasi *nulli* sint *fallaces ejúsmodi.*

G. I think there are a great many
Puto esse plurimos.

But

But let us let these passe and let us rather trie our Pen-knife.

H

Experience will teach us.

G.

Take it, and try it, I pray you. For I have but tried it very lightly, and that too as I bought it.

H O strange! who taught you to make such a wise choise?

G. Doe you ask? do you not remember that the Master so often tells us, that it is God alone that teacheth us good things?

H. Truly he hath taught you very well.

G. I thank him with all my heart: and I desire that he would ever teach me to obey his will.

H. And I also wish the same; and not onely for our selves, but also for all the godly.

G. You do as it becometh a godly child.

But is it not time that wee should goe into the schoole.

H. It is so; take your books, and let us go together.

Sed hæc omittámus; quin potius *experiámur* ipsum *scalpellum*.

53

Experientia docebit nos.

Accipe & tenta obsecro. Non enim *probávi* nisi *levíssime*, idque inter emendum.

40

Papæ! quis te docuit tam *prudenter eligere*.

Rogas? non meministi præceptórem nobis dicere tam sæpe, *Deum esse solum qui bona doceat?*

45

Profectò hic *óptimè te docuit.*

50

Ago illi ex animo gratias: & precor, ut me semper doceat parere suæ voluntáti.

55

Ego quoque idem precor; nec solùm nobis, sed etiam *piis omnibus.*

60

Facias ut *pium* decet *púerum.*

Sed éstne tempus ut conferámus nos in auditórium?

65

Sic est; *sume libros & éamus* una.

Col. 32. *Michael. Renatus.*

M. Have you a Pen-knife or no?

R. I have one.

M. I pray you lend it me a little.

R. When will you give it mee again?

M. As soon as I have mended two pens.

R. Take it, but on that condition that you give me it again whole.

M. I suppose I tow'd it with that condition though you had said no more.

R. A word to the wise (as the Proverb goes.)

Col. 32. Michael. Renatus.

Habéſne ſcalpellum?

Habeo.

Oro te cómmoda mihi parumper.

Quando reddes?

Cùm primùm duas pennas exacuero.

Accipe ſed ea lege, ut *integrum reddas.*

Ea conditióne acceptum intelligo, etiam ſi nihil adidiſſes.

Intelligenti (ut vulgò dicitur) pauca ſufficiunt.

Col. 33. *Sordetes. Manaſſes.*

S. Have you bought you a Pen knife, as you was minded of late?

M. I have not bought one.

S. What hath hindered you? For you told me you would buy one to day.

M. I told you indeed: but it came afterwards into my minde, that it were better for me to tarry till the next faire that will be in this ſame Citty.

S. What will you get by that?

Col. 33. Sordetes. Manaſſes.

Emiſtine ſcalpellum, *ut nuper volebas?*

Non emi.

Quid óbſtitit?

Dixeras enim mihi te emptûrum hodie.

Dixeram quidem: ſed *mihi poſtea in mentem venit*, præſtare ut expectem *mercatum proximè futurum* in hac ipſa urbe.

Quid facies lucri?

M. I shall both buy one cheapper and of a better mark I mean from the German shops.

S. Who gave you that advise.

M. Our Hierome.

S. It was well done of him. For we owe alwayes to give good counsel to our friends.

M. What but to our friends then?

S. Yes to our enemies too I confess; because Christ our best master commands so.

M. I would we could keep his doctrine well imprinted in our memory, and could alwayes follow it!

S. That good Spirit grant it, by whose alone inspiration our hearts are inflamed to do well.

M. You say a good prayer.

Col. 34. *Campanus. Languinus.*

C. Have you many books?

L. Not very many.

C. But what have you?

L. *The Grounds of Grammar, School-Colloquies, Terence, Tullies Epistles* with the French translation, *Cato. A Dictionary* an English Testament

Et *minóris emam* & melióris notæ, nempe ex Germaniæ officínis.

Quis tibi istud consilium dedit.

Hierónymus noster.

Bene fecit. Debemus enim amícis bonum consilium semper dare.

Tantúmne ígitur amicis?

Imó & inimícis, fáteor; quia sic jubet *Christus præceptor noster optimus.*

Utinam doctrínam ejus bene infixam memóriæ conservémus eamque perpetuó sequamur!

Faxit ille Spiritus bonus, cujus unius instinctu ánimi nostri ad bene agendum accenduntur.

Bene precáris.

Col. 34. Campanus Languinus.

Habêsne multos libros?

Non ádmodum.

Sed quos habes?

Rudimenta Grammáticæ, Colloquia scholastica, Terentium, Epístolas Cicerónis cum Gállica interpretatione, Catônem, Dictionárium

the Pſalms with a Catechiſme, and beſides a Paper-Book to write the maſters dictates in.

C. But what books have you?

I have all which you have reckoned, except *Cato*, *Terence*, and *Tullies Epiſtles*.

For what ſhould I doe with books which are not read in our ſchoʒm?

L. But I doe read them ſometimes, whilſt wee are at leaſure; that I may alwayes learn ſomething that is new eſpecially in the Latine tongue and good manners.

C. You do diſcreetly my Languinus.

Alas poore wretch! I, that never learn't what it was to be diligent at my Book!

L. Learn then. For it is better to learn late then never.

Col. 32. *Simeon. Haggi.*

S. Lend me your *Virgil* for two dayes if it may be done without any inconvenience to you.

Truly I cannot.

Teſtamentum Anglicum, Pſalmos cum Catechiſmo, præterea librum *chartaceum* ad ſcribendum dictata præceptoris.

Tu verò quos habes?

Omnes habeo quos enumeraſti, præter *Catonem*, *Terentium*, & *Ciceronis Epiſtolas*.

Cur enim *libros habérem qui non præleguntur in claſſe noſtra?*

At ego dum ſumus otioſi lego interdum illos; ut ſemper áliquid addiſcam novi, præſertim in Lingua Latina & bonis móribus.

Prudenter facis, mi Languine.

O me miſerum! qui *nunquam didici quid ſit ſtudioſum eſſe!*

Diſce igitur. *Præſtat* enim *ſero quàm nunquam diſcere.*

Col. 32. Simeon. Haggæus.

Cómmoda mihi *Virgilium* tuum in duos dies, ſi *nullo incómmodo tuo id fieri poteſt.*

Profectò non poſſum.

Why

S. Why not?
H. Because *Gerard*, who borrowed it of me this while hath laid it in pawn.

S. Hap you so? in pawn?
H. It is as I say.
S How much hath he pawned it for?
For three pence, (as hee saith.)
S. O ungrateful fellow!
H. But ungrateful?
S. Yes indeed, both ingrateful and mischievous.
But what could he pawn your thing without making you acquainted?
H. He could, as you see it is done.
Yet for all that he ought not.
S. You have hit the naile on the head: but what should I do?
Doe you stand to ask? Tell the master of him.
H. I had rather put up that wrong, then make the poore boy be whip't.
S. You do well so he but give you your own again.
H. I hope he will give it mee again.
S. Whence should hee give it you again.
H. He saith she shall shortly receive money of his father.

Cur non?
Quia *Gerardus*, qui his diébus á me commodátò accéperat, *pignori* appósuit.
Ain' tu? pignori?
Sic est ut dico.
Quanti oppignorávit?
Tribus (ut ait) assibus.
O hóminem ingrátum!
Tantúmne ingrátum?
Imò verò, & *ingrátum & málum.*
Sed nunquid ille rem tuam oppignorare potuit, *te inconsulto?*
Potuit ut fáctum vides.
Non tamen debuit.
Rem acu tetigisti; sed quid facerem.
Rogas? *defer eum ad Præceptorem.*
Malo istam pati injúriam quàm committere ut miser vápulet.
Bene facis dúmmodo tuum reddat.
Reddet, spero.
Unde réddderet.
Ait se brevi accepturum á patre pecúniam.

What

S. What if he faile you?
H. It may be so: but yet I will waite some few dayes what may be done then; and after that I will take some advise
S. There is nothing more safe then good advise.
H. You have very well remembred; for so the master gave us a dictate; but do you desire any thing else?
S. That you may doe well.
H. And you very well.

Quid si te fallat?
Fieri potest; sed tamen aliquot dies expectábo quid postea sit futúrum; deinde consilium capiam.
Consilio recto nihil est tutius.
Meministi probè; sic enim præceptor dictavit nobis; sed *nunquid vis aliud?*
Vt bene tibi sit.
Et tibi óptimé.

Col. 36. *Granatus.*
Forestus.

G. Will you lend me your *Terence?*
F. I will, truly, so you will but fetch it from *Conradus* to whom I have lent it.
G. By what token would you have me fetch it?
F. Truly by this, that I have his Epistles.
G. That is enough for me.
F. But when will you give it me again.
G. When I shall have written out the context upon three or four lessons.
F. Make hast then, that you do not hinder my studie.
G. I will make hast.
F. But ho you, have a care

Col. 36. Granatus.
Forestus.

Visne mihi commodáre tuum *Terentium?*
Volo équidem, modò illum répetas à *Conrado*, cui utendum dedi.
Quo signo vis repetam:
Nempe hoc, quòd ejus habeo Epistolas.
Id mihi satis est.
Sed quando reddes?
Quum *descripsero contextum in tres aut quatuor prælectiones*
Matura igitur, *ne meo studio incommodes.*
Maturábo.
Sed heus *cura ne mac*

you do not blot it; or else I shall scarce lend it you hereafter.

G. Truly I should be unworthy of your courtesie.

alióquin *ægrè commodábo posthac.*

Nempe indignus essem beneficio.

Col 37. *Augustinus. Rodigus.*

Col 37. Augustinus. Rodigus.

A. What new guilt book is that which you make such gallant brags on?

Quis iste est novus liber deauráius *quem tam magnifice ostentas?*

R. *Terence.*

Terentius.

A. Where was it Printed?

Ubi impressus.

R. At *Paris.*

Lu éciæ.

A. Who gave it you?

Quis tibi dedit eum?

R. I bought it with my own money.

Emi pecúnia meá.

A. Where got you money?

Unde nactus es pecúniam?

R. You are a fool to ask such a question as though I had stolen it.

Stultè istud quæris, quasi ego furátus sim.

A. Far be it from me to have any such thought.

Absit á me id cogitáre:

But I ask't that for my minds sake.

Sed *ánimi causa id rogábam.*

R. Nor have I found fault with your saying in good earnest, but we use to jest on that manner with our best friends.

Nec ego serio dictum tuum reprehendi, sed *eo more jocári solémus cum familiaribus.*

A. There is nothing hinder's why wee may not jest so God be not offended.

Nihil jocári prohibet, modo ne Deus offendatur.

But come on, let us return to the point of whom did you buy that Terence?

Sed agè, *ad propósitum revertámur de quo emisti* Terentium *istum?*

Of

R.	Of Clement.]		De Clemente.
A.	Of that same pedling book-seller,		Illóne *bibliopólâ circumforáneo?*
R.	Yes indeed.		Máxime.
A.	What cost it?	30	Quanti cónstitit?
R.	Ten pence.		Decem ássibus.
A.	No more.		Nihílne amplius?
R.	Nothing at all.		Nihil omníno.
A.	Truly the price is cheap enough.	35	*Profectò satis vile prétium.*
R.	Especially when it is guilt, and so neatly bound.		Præsertim cùm *auratus.* adeóque *eleganter compactus.*
A.	Were thtre any other such books as it?	40	*Eránte codices alii similes?*
R.	Two or three.		Duo vel tres.
A.	I pray you bring me along to him.		Deduc me, quæso, ad illum.
R.	Let us goe.	45	Eámus.

Col. 38. *Edward. Baldus.*

Col. 38. Edvárdus. Baldus.

E.	Is not this your Book?		Nonne hic liber est tuus?
B.	Let me see it;		Ostende mihi;
	I own it to be mine; where found you it?		*Agnosco meum; Ubi invenisti?*
E.	In our School.	5	In auditório nostro.
B.	I thank you, that you have taken it up.		*Ago tibi gratias, quòd eum collégeris.*
E.	But now I should have set you down in a Bill, if I would deal in extremity with you.	10	Atqui nunc notandus esses, *si summo jure vellem tecum ágere.*
B.	Why so?		Quid ita?
E.	Doe not you know our School-Orders?		*Nescis leges nostras scholasticas?*
B.	Even the Lawes themselves desire to be go-	15	Ipsæ etiam leges cupiunt. ut jure regantur.

verned

	verned by right.	
E.	By what right are our Lawes ruled?	Quo jure reguntur leges nostræ?
B.	by Equity, and the masters discretion, because hee made them privately.	Æquitate & preceptóris arbitrátu, nempe qui nobis eas privatim condíderit.
	Besides he doth not use to be so severe in that which is done amisse either thorow negligence or forgetfulnesse.	Præterea, *non solet tam sevérus esse* in eo quod vel *negligentiâ vel oblivióne peccatum est.*
E.	So I have often found it too.	*Sic & sæpe expertus sum.*
	But what way so ever you doe amisse, you shall plead your case before the Monitor.	Sed quoquo modo peccâveris, *dicenda erit causa coram observatore.*
B.	I am not afraid to answer to any thing that shall be laid to my charge where there is no danger.	*Non timeo causam dicere,* ubi *nihil est periculi.*
E.	I say no more.	*Taceo.*
B.	But, I pray what need's the Monitor to know that?	Sed, quæso, quid opus est ut id sciat observator.
	For God is not at all offended here.	Hic enim deus nihil offensus est.
E.	Well I will conceal it.	Agè, celábo.
B.	You shall doe a good deed.	Bene facies.
B.	But hark you, remember to give me quid for quo, (i.e. to come even with me) if ever I chance to make the like fault.	Sed heus, memento *per pari referre, si forte mihi accíderit áliquod delictum ejusmodi.*
B.	You say fair and honestly; I shall think on't.	*Æquum & bonum dicis; meminero.*

Col. 39. *Calliatus. Germanus*

C. Why doe you not give mee my book again?

G. Tarry till to morrow; I have not yet done with it.

C. I will tarry with all my heart.

G. I will requite your courtesie God willing.

C. I will look for no requital for such a small courtesie.

G. But yet it is my duty to acknowledge it.

Col. 40. *Noah. Capellus.*

N. Did you not see my Book?

C. What Book doe you look for?

N. *Tullie's* Epistles.

C. Where had you left it?

N. I had forgot it in the schoole.

C. That was your negligence.

N. I confess it: but in the meantime tell me if you know of any body that took it.

C. Why doe you not goe to the Master? for he use's (as you know) either to

Col. 39. Calliatus. Germanus.

Cur non reddis mihi librum?

Expecta in crastinum diem; *nondum satis usus sum.*

Libenter expectabo.

Referam tibi gratias, Deo volente.

Pro tantillo beneficio nullas expectabo gratias.

Tantum est meum agnoscere.

Col. 40. Noæus. Capellus.

Vidistine librum meum?

Quem librum quæris?

Ciceronis Epistolas.

Ubi reliqueras?

Oblitus eram in auditorio.

Tua fuit negligentia.

Fateor: sed interim indica si quem scias accepisse.

Cur non adis præceptorem? solet enim (ut scis) quæ à nobis relicta

carry

	carry those things that we have left into his study, or to deliver them to some body that may give us them again.		*sunt, aut ferre in musæolum aut alicui dare qui reddat.*
N.	You doe well to put me in minde.		Bene mones.
	O what a forgetful boy am I, who never thought of that!		*O me obliviósum, cui id in mentem non venit!*
	Col. 41. *Ezekiel. Beatus.*		*Col.* 41. Ezekiel. Beatus
E.	Will you doe me an especiall courtesie?		*Vis à me magnam inire gratiam?*
B.	I would doe it withall my heart, if it lay in my power.		*Nihil libentiùs fécerim si quidem penes me res ipsa est.*
	But wherein am I able to pleasure you?		Sed *quid est in quo tibi commodare possum?*
E.	Lend me ten pence.		*Da mihi mutuò asses decem.*
B.	I have not so much now, but the better part of it.		*Non tantum nunc habeo, sed majorem partem.*
E.	How much, I pray you?		Quantum, quæso?
B.	I cannot tell, unlesse I look in my purse.		Nescio, nisi crumenan inspéxero:
	Look, here is eight pence half pennyfor yon.		Ecce tibi octo asses cum semisse.
E.	I will but have seven, for I will not leave you quite without any at all.		Solos septem accipio, *non enim tu vacuare pro suo volo.*
B.	It make's no great matter; take all, if you please.		*Parum refert; totum, si vis accipe.*
E.	I thank you, I think this		*Ago tibi gratias, credo hoc*

money will be enough for my businesse, with a little that I have of my own.

pecunia satis fore negotio mee, cum aliquantulâ quam ipse habeo.

B. Do as you please.

Ut libet.

E. I love you with all my heart, because you are so ready to doe me a kindnesse.

Amore dè istâ tam ex promptâ benignitate.

B. If I can doe any thing else for you, doe not spare to aske.

Si quid aliud possim, ne parcas.

E. I will give it you all againe (God willing) as soon as my father shall send to me.

Reddam totum (Deo volente) quem primùm pater ad me miserit.

B. Doe not trouble your self with too much thought; I have no need of it yet.

Nè sis magnopere sollicitus; nondum est opus mihi.

Col. 42. David. Nicolas.

Col. 42. *David. Nicolaus.*

D. Can you lend me a little money?

Potésne mihi mutuo dare aliquántulum pecúniæ?

N. How much doe you desire?

Quantum petis?

D. Five pence, if you can conveniently.

Quinque asses, *si tibi est commodum.*

N. I have not so many.

Non tot habeo.

D. How many then?

Quot igitur?

N. But four.

Tantùm quatuor.

D. Very well, give me those four.

Bene sane, da mihi istos quatuor.

N. I will give you the half if you please.

Dabo, si vis dimidium.

D. Why not all?

Cur non totum?

N. Because I have need of two.

Quia sunt mihi opus duo.

Give

D. Give me two then, I pray you.

N. But they will not serve your turn.

D. I will ask of some body else.

N. Take these two then. When will you give me them again?

D. On Saturday (I hope) when my father come's to the market.

N. Think on then.

D. Do not fear it.

Da igitur duos, quæso.

Sed *tibi non sufficient.*

Petam ab aliquo alio.

Accipe igitur hos duos: quando reddes?

Die (ut spero) Sabbati, *cùm pater ad forum venerit.*

Esto igitur memor.

Ne timeas.

Col. 43. *Pasquetus. Custos.*

P. Lend me two pence.

C. I cannot so easily now lend you any.

P. What doth hinder you? For I know you received some money within this little while.

C. I received some indeed, but I must buy Books, and other things that I want.

P. I am loth to hinder thy profit.

C. When I shall have bought what I need, if any thing be left over and above, I will let you have a share of it with all my heart. I will wait in Hopes of it in the mean time then; but

Col. 43. Pasquetus. Custos.

Da mihi duos asses mutuò.

Nunc mihi non est promptum dare.

Quid obstat?

Scio te *hisce diebus* accepisse pecuniam.

Accepi quidem; sed emendi sunt libri, & *alia mihi necessaria.*

Nolo tuum commodum removari.

Ubi emero quæ mihi sunt opus, *si quid supersit, faciam te libenter participem.*

Interea igitur sperans exspectabo: *sed quid si ni-*

what if you have nothing to spare?

bil tibi superfuerit?

C. I will resolve you presently, that you may not wait any longer to no purpose.

Statim dicam tibi ne frustrà diutius expectes.

P. When will you buy those things which you intended?

Quando emes ea quæ decrevisti?

C. To morrow as (I hope) or at the utmost, the next day after to morrow.

Cras (ut spero) aut ad summum perendiè.

P. It is well; It is but a very little while.

Bene habet. *Tempus est brevissimum.*

Col. 45. *Morelius. Borussardus.*

Col. 45. Morellus. Borussardus.

M. Is your father gone?

Abiitne pater tuus?

B. He is gone.

Abiit.

M. At what a clock?

Quota hora?

B. At one a clock in the afternoon?

Prima pomeridiana.

B. What said he to you?

Quid dixit tibi?

M. He gave me a large admonition, that I should follow my Book closely.

Multis verbis monuit me, ut *diligenter studerem.*

M. I would you would doe so!

Utinam sic facias.

B. I will doe so by Gods assistance.

Faciam, Deo juvante.

M. Did he give you any money?

Ecquid pecuniæ dedit tibi?

B. He gave me some, as he commonly uses to do.

Dedit, ut ferè solet.

M. How much?

Quantum?

B. That is nothing to you.

Nihil ad te.

M. I confess it: but yet what will you doe with that money?

Fateor: sed tamen quid facies ista pecunia?

B. I will buy paper, and other things that I want.

Emam chartam, & *alia quæ mihi sunt usui.*

M. What if you should lose it?

Quid si omiseris?

B. I must take it patiently.

Æquo animo ferendum erit.

M. What if I shall chance to need some? will you lend it me?

Quid si forte eguero? dabisne mutuo?

B. I will lend it you, and with all my heart indeed.

Dabo, & quidem libenter.

M. I thank you.

Habeo tibi gratiam.

Col 46. *Columbanum.* *Fontanus.*

C. Have you done with my penknife?

Satisne usus es scalpello meo?

F. As much I need.

Satis.

C. Give me it again then.

Redde igitur.

F. Take it: I thank you.

Accipe: ago tibi gratias.

C. You have no cause to thank me.

Nihil est quod agas.

F. But pardon me, that I did not give it you again of my self, and sooner.

Sed ignosce, quod non ultro & citius reddiderim.

C. I am not much offended at that matter:

Est de re nihil sum offensus:

For we ought not to be offended, but when we see God offended.

Non enim debemus offendi nisi quum Deum offendi videmus.

F. You are in the right of it?

Rectè sentis.

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col. 46 Columbarus. Fontanus.

Col. 46. *Bergerius. Nepos.*

B. Lend me your knife a little.

You are alwayes a borrowing something or other: take it: but you should buy one rather.

B. I have no money.

N. Why doe you not ask for some?

B. Whence should I ask it?

N. Of your father.

B. He is not in this town.

N. Where then?

B. He is gon into another countrey.

N. Whither?

B. To Bern.

N. On what day went he?

B. The day before yesterday.

N. When will he come again?

B. To morrow, we hope; for hee said so when hee went away.

N. God speed him well.

Col. 47. *Columberius. Simo.*

C. Have you any store of bread left?

S. Enough, I thank God.

C. Will you lend me some?

S. With all my heart.

C. But perhaps there will not be enough to serve you.

Col. 46. Bergerius. Nepos

Cómmoda mihi parumper tuum cultellum.

Semper aliquid commodáto petis accipe: quin tu emeres potiùs.

Non habeo pecuniam.

Cur non petis?

Unde péterem?

A patre.

Non est in hac urbe.

Ubi igitur?

Péregré profectus est.

Quó?

Bernam.

Quo die?

Nudiustertius.

Quando est reversurus?

Cras, ut speramus; sic enim dixit proficiscens.

Bene vertat Deus.

Col. 47. Columberius. Simo.

Restátne tibi multum panis?

Satis, gratia Deo.

Vísne dare mihi mutuó?

Libenter.

Sed *fortasse tibi non sufficiet.*

Yes

S.	Yes, I trust so.		Imò, ut spero.
C.	For how long a time?		At quod usque tempus?
S.	Till Friday.	10	Ad diem Véneris.
C.	Whence will you get some afterwards?		*Unde habebis postea?*
S	From home.		Domo.
C.	Who will bring it you?		Quis áfferet?
S.	I will goe fetch it my self.	20	*Egomet ibo petitum.*
C.	When?		Quando?
S.	On the very same Friday.		Ipso die Véneris.
C.	Lend me a pound and a half.	25	Da mihi mutò *sesquilibram.*
S.	Who shall weigh it?		Quis appendet?
C.	Our mistresse, or the maid.		*uxor præceptoris,* aut ancilla.
S.	Let us go fetch it out of my Chest.	30	Eámus petitum ex arca mea.
C.	But goe by your self: I will tarry for you in the Kitchin.		Quin *ito solus: ego te in culina expectabo.*

Col. 48. *I. T.* — *Col.* 48. I. T.

I.	I pray thee, give me some of thy bread.		Oro te, *da mihi ex pane tuo.*
T.	I have no more then I need my self; yet I will give you a share: take it.		Mihi non habeo nimis; tamen *volo tibi impertiri:* áccipe.
I.	I thank you.	5	Gratias habeo tibi.
T.	You have no cause to thank me for such a small matter.		*Non est quod agas ob rem tantulam.*
	But I pray thee tell me, why have you brought none?	10	Sed dic quæso, *cur non attulisti.*
I.	Because there was no body at our house that		Quia *nemo erat domi nostræ qui mihi daret.*

would give me any.

T. But why do not you take it?

Tu verò cur non accipis?

I. I dare not, unless my mother give it me.

Non audeo, nisi det mater.

T. You doe well: but hear some good counsel.

Bene facis; sed audi bonum consilium.

I. I listen to hear it: I pray thee tell me it.

Auscultо, ut audiam: dic quæso.

T. When the meat that is left at the table is taken away, after dinner is ended, ask for your bever (or drinking) and put it presently into your pocket, so it shall come to passe that you may never come without something.

Cùm, prandio finito, tollantur mensæ reliquæ, petito merendam eamque *in peram* statim *recóndito*, ita fiet, ut tu *nunquam inanis vénias*.

I. And what doe you perswade me about breakfast?

De jentaculo autem quid suades?

T. That you ask for it at the end of the supper, and doe as I told you concerning dinner.

Ut petas in éxitu cœnæ, & idem facias quod dixi tibi de merenda.

I. I never saw better counsel to be given.

Nunquam vidi mélius consilium dari.

T. Se you remember it, and use it when you will.

Fac igitur ut memineris, cum voles, utere.

I. I will use it indeed, as oft as there shall be need.

Ego verò utar, quóties opus erit.

Col. 49. O. S.

O. Give me a piece of bread.

Da mihi frustum panis.

S. Have you none?

Non habes?

O. If I had I would not ask.
Si habérem non péterem.

S. Why did you not bring any?
Cur non attulisti?

O. I will tell you afterwards; but in the mean time give me some, I pray you: for I begin to be very hungry, or, my belly begin's to chime.
Dicam postea; sed da interim, quæso: nam esurio vehementer.

S. Take it.
Cape.

O. Whoo such a little bit!
Hui tantillum!

S. What doe you complain?
Etiam quéreris?

O. God cause why, you deal too niggardly.
Vos immérito, das parcè nimis.

S. See what a little bit is left: I have almost given you the half.
Vide quántulum restat: dedi fere dimidium.

O. I thank you, you have given me a great deal: But I jested with you.
Ago tibi gratias, dedisti abundè; sed jocabar.

S. Now answer me; Why did you not bring some bread from home?
Nunc respónde: cur non attulisti panem domo?

O. There was no body would give me any.
Nemo erat qui daret.

S. No body?
Nemo?

O. No body at all.
Prorsus nemo?

S. What did your mother?
Quid mater?

O. She was not at home.
Aberat domo?

S. What did the other folkes?
Quid cæteri.

O. They were every body buzzled.
Omnes erant occupáti.

S. Why did you not take it your self?
Cur tute non accipiébas?

O. I durst never doe any such matter.
Nunquam audérem tale quidpiam.

S. Why not?
Cur non?

My

O. My mother doth constantly forbid me to touch any without her leave.

Mater perpetuò vetat me quid attingam sine permissu ejus.

S. She is a hard Mother.

Dura Mater.

O. In your judgement indeed, who have one that is more cockering of you.

Tuo quidem judicio, qui indulgentiórem habes.

S. I doe not say she is cockering, but I am sure she is kinde-natured.

Non dico indulgentem, sed certè liberálem.

O How doth shee deal with you?

Quómodo te tractat?

S. Very lovingly and altogether according to my own minde.

Suavissimè, omninóque *ex animi sententiâ.*

O. Perhaps to your utter undoing.

Fortasse *in tuum perniciem.*

S. God Almighty forbid.

Avertat Deus Optimus Maximus.

O. Truly I do not envy your happinesse.

Non equidem invideo.

S. Why then do you say so as you doe say?

Cur ergò istud dicis?

O. That in the interim I may put you in minde, that we all become worse by having too much libertie.

Ut interim te moneam, *Omnes licentiâ deteriores fieri.*

S. You doe well: but what think you? may I not make use of my Parents kindenesse?

Bene facis, sed quid censes? Nonne uti licet parentum bonitáte?

O. Truly you may, so you doe not abuse it.

Certè licet, modo ne abutáris.

S. How do we abuse it?

Quómodo abútimur?

O. Doe you ask? when wee turn either our father's or our mothers making much of us into that which is not good.

Rogas? quum aut patris aut matris indulgentiam in malum vértimus.

You

S. You say right; But what one among a thousand is there that doth it?

O. Yes almost all, except those whom the Lord God doth restrain.

S. Who can be good, but by the Grace of God?

O. Therefore (as our Master doth often admonish us) we must pray to him, that by his Spirit he would make us good and holy.

S. I am glad you brought not your break-fast.

O. Why so?

S. Because, me thinkes, I have done my self a great deal of good by this discourse of ours.

O. And I have profited by it too not a little.

S. It is done by your means.

O. Nay rather, by Gods blessing, who indeed was pleased to have it so.

S. I believe so indeed.

O. Therefore both in this and other matters let us acknowledge his goodnesse.

S. That is very fitting.

O. I, very necessary, If we will avoide the crime of ingratitude.

Rectè dicis, sed *quòtus quisque id facit?*

Imò ferè omnes, nisi qui à Domino Deo prohibentur.

Quis posset bonus esse nisi per Dei gratiam?

Ergò (ut sæpe monémur à præceptóre) *precandus est ut spiritu suo nos bonos & sanctos efficiat.*

Gaudeo te non attulisse jentáculum.

Quamobrem?

Quia *hoc nostro colloquio* mihi videor multum profecisse.

Ego quoque non parùm.

Tua operâ id factum est.

Imo beneficio Dei, qui quidem ita voluit.

Credo équidem.

Et hîc igitur, & in cæteris agnoscámus bonitátem ejus.

Valdè id æquum est.

Imò valdè necessarium,

Si quidem volumus ingrati ánimi crimen effúgere.

S. O what a most pleasant speech was that!

O. Everlasting thankes be to God by Jesus Christ.

S. So wish I.

Col. 50. *The first Scholar of the Victors, the Master, the Monitor.*

D. Master, will you give mee some little reward?

P. Why so?

D. For Victorship.

P. Where are your Equals?

D. Here be *Hugh* and *Audax*.

P. What say you Monitor, are these the Victors this week?

N. They have the few'st faults of all the rest.

P. Then they are the Victors; what else should I ask you?

N. What reward do you desire then?

D. What you please.

P. By what right doe I owe it you, when all comes to all?

D. By your promise.

P. Ye say faire. For whatsoever is rightly promised ought to be performed.

So we have learn't of you.

See here is for every one a pen a piece to write

O sermónem jucundíssimum!

Gratiæ Deo immortales, per Jesum Christum.

Ita velim.

Col. 50. Discipulus primus et Victoribus, Præceptor, Nomenclator.

Præceptor, vísne dare præmiólum?

Quamobrem?

Victória causa.

Ubi sunt *cómpares tui*.

Adsunt *Hugo* & *Audax*.

Heus Nomenclátor, sunne hi Victóres hac hebdómade?

Habent notas omnium paucíssimas.

Ergò sunt Victóres:

Quid aliud ex te quæro?

Vos igitur quod præmium pétuis?

Quod tibi placúerit.

Quotandem jure debeo?

Ex promisso.

Æquum dicítis. *Quicquid enim rectè promíssum est, præstári debet.*

Sic ex te didícimus.

Ecce vobis *pennas singulas ad scribendum*; ac [illegible] withall

withall, and that you may not thinke them to be any ordinary ones they are such as they call *Holland* pens.

D. We thank you, master.

P. Nay, but rather thank God, the hearer of all good men, who gives good successe to your studies: and doe yee goe on diligently in your learning.

D. We will doe our best, as far as God shall enable us.

P. All our doings are to no purpose without his help.

putéris vulgáres esse, ex cárum sunt génere, quæ vulgò Hollandica appellantur.

Gratias ágimus, præceptor.

Quin potiùs ágite Deo omnium bonórum auditóri, qui dat studiis vestris prósperos successus: Vos autem in literárum studio pérgite diligenter.

Débimus óperam quantum juvabit ille pater óptimus.

Sine ejus ope vana sunt nostra ómnia.

Col. 51. *The Monitor. Caparonus.*

M. Whence come you Caparonus?

C. From home.

O. What do you bring from thence?

C. My bever, (or Munchin)

O. Who gave you leave to goe forth?

C. The Master himself.

O. How will you prove that?

C. Let us goe to him, and aske him.

O. But have a care what you doe.

Col. 51. Observator. Caparonus.

Unde venis, Caparóne?

Domo.

Quid affers illinc?

Merendam.

Quis tibi permíserat exíre?

Præceptor ipse.

Quómodo illud probábis?

Adeámus illum, ut consulámus.

At vide quid agas.

C. I fear nothing in this matter.
Hac in re nihil timeo.

O. Are you so secure?
Adeóne fecúrus es?

C. He that speaks the truth ought to fear nothing.
Qui verum dicit, nihil timére debet.

O. That is a true saying indeed.
Vera quidem ista est sententia.

But how few are there that doe not lie?
Sed *quotus quisque non mentitur?*

C. I am sure I doe not lie now.
Certus sum me nihil mentíri nunc.

O. You do almost perswade me.
Propémodum persuades mihi.

Goe your way: I believe you, because I never caught you in a lie.
Abi: credo tibi, quia in mendácio nunquam te deprehendi.

C. I thank God; Whom I beseech, that he would preserve me upright and undefiled.
Est Deo gratia; quem precor, ut me integrum & purum custódiat.

O. I wish every one would pray from their heart!
Ultinam ex animo omnes precarentur!

Now get you to eat your beaver.
Récipe nunc te ut edas merendam tuam.

Col. 51. *Giraldus. Eliel.*

G. Who are the Victors this week?
Qui sunt victóres hac hebdómade?

E. Where was you when the accounts were given in?
Ubi eras cùm ratiónes rederentur?

G. I was sent for by my father; but who are the Victors? I pray you tell me.
Accersítus à patre fueram: sed qui sunt victóres? Dic sodes.

E. I and *Puteánus.*
Ego & Puteánus.

G. Have you had a reward already?
Jamne habuístis præmium?

Col. 51. Giraldus. Eliel.

We

E. Wee have had it.
G. What?
E. Twelve Walnuts.
G. Whoo, what a reward!
E. Ho, you fool, do you value a reward by the worth of a thing then?
G. I see nothing else to be valued here.
E. You are a base fellow to seek after gain so.
Doe you not remember the Masters word?
G. What word?
E. A reward is given not for lucre, but for honours sake.
G. Now I remember it, as it were through a mist, (or, somewhat confusedly.)
I will be more diligent hereafter.
E. So you will be a wise man at the last.

Habúimus.
Quodnam?
Duodénas juglandes.
Hui, quale præmium!
Ehp, mepte, æstimas ergò. præmium ex rei pretio?
Hic nihil aliud video æstimandum.
Sórdidus es qui sic lucro inhias.
Non meministi verbum præceptoris?
Quod verbum?
Non lucri, sed honoris causâ datur præmium.
Núnc reminiscor, *quasi per nebulam.*
Posthac ero diligéntior.
Sic tandem sapies.

Col. 53. *Galatinus. Burchardus.*

Hey brave, we are dismissed to play; did you not hear?
What should I do but hear, when I my self was there?
Have you a minde to talk a little? and afterwards we will play together.

Co..53. Galatinus. Burchardus.

Euge, dimissi sumus ad lusum; audistine?
Quidni audirem, quum égomet adfuerim?
Placétne pauliſper confabulári? deinde ludémus una.

B. I had rather play first.
Mallem ego priùs lúdere.

G. But it is a hard matter to break off play.
Atqui *difficile est ludum abrumpere.*

B. You say that which is very true, and I finde it so in my self.
Planè verum dicis, & ego in *me sic experior.*

G. Because you approve of my Reason then, give us some subject to talk of.
Quoniam igitur *placet tibi mea ratio*, da nobis aliquid argumenti ad confabulandum.

B. Nay rather it concerns you to give it, because you challenged me.
Imò tuum est dare, ut qui me lacessiveris.

G. You say fair, give me the Nounes in Latine which I will propound to you in English.
Æquum dicis; redde nómina Latinè, quæ tibi Anglicè propónam.

B. Concerning what will you propound?
Qua de re propones?

G
B. Concerning houshold-stuffe?
De supellectili.

I will strive to answer, so you doe not propound above ten?
Tentábo respondere, modò ne plura quam decem propónas.

G. I will count them on my fingers ends, lest perhaps I exceed the number.
Enumerabo in digitis, ne forte número excédam.

Hear then.
Audi igitur.

B. I am ready.
Isthic sum.

G. A cupboard.

B. *Abacus.*

G. A Bench.

B. *Sella.*

G. A Candlestick.

B. *Candelábrum.*

G. A Caldron.

B *Aheneum.*

G A pair of Bellowes.

B. *Follis.*

G. A Pillow.

B. *Pulvinus.*
G. A Bolster.
B. *Cervical.*
G. Linnen cloth.
B. *Linteum.*
G. A pot of earth.
B. *Olla.*
G. A Flagon of wine.
B. *Genóphorum.*
G. You have mist once.
B. Where?
G. You said *linteum* for *lodix.*

B. I confess it; I give you the winning once.

G. Now propound again for your part, that you may get off, if you can.

B. Will you answer concerning things to be eaten.
G. *As you please.*
B. Fresh meat.
G. *Caro recens.*
B. Pork.
G. *Suilla.*
B. Venison.
G. *Ferina.*
B. Venison of a wild-Boar.
G. *Aprugna.*
B. Sod milk.
G. *Lac decoctum.*
B. Whey.
G. *Serum. Vel. Serum lactis.*
B. New cheese.
G. *Cáseus recens.*
B. Pottage.
G. *Jus carnium.*

Ersasti semel.
Ubi?
Dixisti *linteum* pro *lodice.*

Fateor, *debeo tibi semel victóriam.*

Nunc vicissim propone, *ut redimas.*

Vis respondére de edúlibus?

Ut libet.

B.	Fish sod.		
G.	*Piscu olixus.*		
B.	Pickle.		
G.	*Condimentum*		
B.	You are deceived.	80	*Falleris.*
G.	What is it then?		Quid ergo est.
B,	Pickle. *Intinctus.*		
G,	I will have it to be *condimentum.*		Condimentum volo.
B.	But I will not contend.	85	*At ego nolo contendere.*
G.	Who contend's? let us ask some bodie's advise.		Quis contendit? *consulámus.*
B.	But let us play first: that shall be done after.	90	Quin prius ludámus *illud fiet posterius.*
G.	Come on, it shall be done, that we loose not our opportunity to play.		Agé, fiet, *ne amittámus ludendi occasiónes.*

Col. 54. *Moses. Olivitanus.*

Col. 54 Moses. Olivitanus.

M.	I am weary long agoe to use our school games so often over.		Jamdudum tædet me totiè *repetere lusus scholásticos.*
O.	What will you doe then?		Quid fácies igitur?
M.	Let us goe into our garden.		Eámus in hortum nostrum.
O.	What shall we doe?	5	Quid agémus.
M.	We will walk, we will talk together, and rehearse Gods benefits in his works.		Ambulábimus, colloquémur Dei beneficia in ejus operibus commemorábimus.
O.	Truly there is nothing more pleasant, but in the interim we must begge leave of the master.	10	Nihil sanè jucundius; sed interim petenda est à præceptore venia.
M.	I have already got it for my self, and one too to whom	15	Jamdudum impetrávi mihi & item uni quem

I will carry along with me.
O. It is very well; let us go on Gods name.
M. I pray that he may keep us.
O. I pray the same that you do too.

vellem dúcere.
Bene res hábet? eámus ducente Deo.
Precor ut nos custodiat.
Ego quoque idem precor tecum.

Col. 55. *Sulpinus.* *Munchius.*

S. Have you got leave to play?
M. We have got leave.
S. For how long time?
M. Till supper.
S. VVho gave in the verses?
M. The first and second boyes.
S. VVhat did the other forms?
M. Every first Captain of the three next forms said a Sentence out of the Scriptures.
S. Did ye not say prayers as we use to do?
M. VVe said our prayers, and indeed whilest the master was there: where was you?
I was gone home, being sent for by my mother.
What doe you think to doe now then?
To play an hour and an half; and then to betake my self to my studie.
Would you have me to be your play-fellow?
What should I doe but be willing.

Col. 55. Sulpinus. Munchius.

Impetrásti ludendi facultatem?
Impetrávimus.
Ad quod usque tempus.
Ad cœnam usque.
Qui decéssunt versus.
Primi & secundi.
Quid ceteræ classes?
Primus quisque decurio trium proximárum classium pronuntiávit unam è sacris literis sententiam.
Nonne precáti estis, ut solémus?
Precáti: & quidem præsente ludimagistro: *tu verò ubi eras?*
Iveram domum, à matre accersitus.
Nunc igitur quid agere cógitas?
Ludere *sesquihoram*; deinde *ad studium me recipere.*
Vin' tu, ut tibi sim collúsor?
Quidni velim?

M. With what game shall we exercise our selves?

S. There is none pleaseth mee better then the hand-ball.

M. Nor me indeed.

S. Let us goe see then whether the other boyes have chosen sides or no: for if we should play by our selves it would be lesse sport.

M. Let us goe see on Gods name.

Quo lusu nos exercébimus?

Nullus est mihi jucúndior *pilâ palmária.*

Nec mihi quidem.

Visá nus igitur an cæteri *partes sortíti* sint: nam *si soli luderemus, minus esset voluptátis.*

Visamus sanè.

Col. 56. M. R.

M. Will you goe with me?

R. Whether go you so hastily?

M. To the pool, (or dyke.)

R. Why so?

M. To wash my feet.

R. Goe on Gods name; I have no need to wash (or bathe) me now.

M. But in the mean time we will discourse a little.

R. I have no great minde to discourse now.

M. But discourse is profitable, so it be onely of honest matters.

R. But exercise of my body is more profitable for me, for my health.

M. What if I shall tarry with you?

R. You shall do wisely; and we will play together at the Hand-ball.

M. God send us good luck.

I will tarry.

Col. 56. M. R.

Visne ire mecum?

Quò próperas?

Ad lacum.

Quid có?

Lotum pedes.

I sanè: nunc lotióne mihi opus non est.

Sed interim parùm fabulábimur.

Ne fabulári quidem nunc vólim.

Atqui *útile est confabulári duntaxat de rebus honestis.*

At mihi utilior est ad valétúdinem exercitátio corporis.

Quid si mansero tecum;

Prudenter facies: & nos *pila palmária* colludémus.

Bene vertat Deus.

Maneo.

R. I will go with you to wash another time: that is, when I shall have more time.
M. Let us buckle (or fall) to our sport then.
R. I make no stop in the business.

Al às letum unà tecum ibo: *cum scilicet longius erit temporis spacium.*
Ad ludum igitur nos accingámus.
Nulla est in me mora.

Col 57. Vincentius. Bonus.

V Why did you not play with us to day?
B. I had no time to play.
V. What business had you?
B. I had not done my task.
V. What task?
B. I had half a copie to write.
V. Have you quite done it?
B. I have quite done it.
V. I commend your diligence; you shall play another time at your own leasure.
B. When it pleases God.
V. You say well. For nothing can be done without his pleasure.

Cur hodie non lusisti nobiscum?
Non erat mihi ludendi spacium.
Quid habébas negotii?
Non absolveram pensum meum.
Quod pensum?
Dimidium exemplaris vestibus mihi perscribendum.
Perfeciſtine?
Perfeci.
Laudo tuam diligentiam; ludes alias otiosè
Cùm voluerit Deus.
Rectè dicis. Nam *absque voluntate ejus fieri nihil potest.*

Col. 58. *The first boy, the master, the second boy, and the third.*

Pri. God save you, master.
Præ Christ Jesus save you, children. Amen. Have ye said already?
Pri. Yes, master.
Præ Who taught you?
Pri. The usher.
Præ What would ye have now?
Se. That by your leave we may play a little.

Col. 58. Primus puer. Præceptor, secundus puer, & tertius.

Salve, præceptor.
Sit vobis salus à Christo, pueri. Amen. Jámne recitavistis?
Etiam, præceptor.
Quis docuit vos?
Subdoctor.
Quid nunc vultis?
Ut per te liceat nobis paulisper lúdere.

Præ. It is not time to play.
Non est ludendi tempus.
Ter. We do not begge for all, but for us little boyes only.
Non petimus omnibus, sed nobis *pàrvulis* tantum.
Præ But it raine's, as ye see.
Atqui *pluit*, ut vidétis.
Se. We will play in the gallery.
Ludémus in pergula.
Præ At what game?
Quo lusu?
Se. With pins, or walnuts
Acículis, vel juglándibus.
Præ What will ye give me?
Quid mihi dábitis?
Pri. We will say Nounes.
Dicémus nómina.
Præ. How many will yee say a piece?
Quot dicétis sínguli?
Pri. Two.
Duo.
Præ. Say then.
Dícite igitur.
Pri. Paper, *Charta.*
Inke, *Atramentum.*
I have said.
Dixi.
Se. A book.
Liber.
A little book.
Libellus.
I have said.
Dixi.
Ter. A Cherry.
Cerasum.
Walnuts.
Juglandes.
Præ. We have said.
Diximus.
What pretty little fellowes ye are!
Quàm belli estis homúnculi?
Play till supper.
Lúdite ad cœnam usque.
Pu. We thank you, master.
Grátias ágimus, præceptor.

Col. 59. *A. B.*

A. Where is your father now?
Ubi nunc est pater tuus?
B. I think he is at Lyons.
Puto eum esse Lugdúni.
A. What doth he there?
Quid illìc agit?
B. He plates the Merchant.
Negotiétur.
A. How long hath he traded?
Ex quo témpore?
B. Since the beginning of the mart.
Ab ipso initio mercatus.

A. I greatly wonder how he dares tarry there so many daies, when there is such a great plague all up & down the city.

Valdè miror qui audeat illic commorári tot dies, quum *pestilentia* tanta sit *per totam urbem.*

B. It is no such great wonder.

Non est adeo mirandum.

A. Doth it seem so to you?

Iráne tibi vidétur?

B. Yes indeed: for he hath bin at other times in greater danger: but the Lord God hath evermore preserved him.

Ita profectò: fuit enim alìàs in majóre perículo: sed Dóminus Deus semper cum custodívit.

A. I believe so, and will yet preserve him.

Credo equidem, & adhuc custódiet.

B. But when will he come back again?

Sed quando est reversurus?

A. I know not; we look for him every hour.

Nescio: *in horas expectámus.*

B. God send him well back again.

Reducat illum Deus.

A. So say I.

Ita precor.

Col. 60. *Elizeus. Delphinus.*

Col. 60. Elizeus. Delphinus.

E. What are you so over-joyed for?

Quâ de re sic elátus es lætitia?

D. My father is newly come.

Pater meus modò advénit.

E. What matter is it to me?

Quid mea refert?

D. Yes a great deal, because he hath got us leave to play.

Imò, plúrimum quia, nobis impetrávit ludendi veniam.

E. Doe you say so?

Ain' tu?

D. See the boyes are already playing in the court-yard.

Vide pueros jam ludentes in área.

E. Let others play on Gods name, I had rather ply my book then play.

D. And so had I, But when time serves; for (as the proverb goes) there is a time for every thing. Whereupon our *Cato* give's us good counsel.
Mirth with thy labour sometimes put in use;
That better thou thy labour may'st endure.

E. The things are true which you say, I confess, but in the mean time let me alone, that I may ply my Book in good earnest.

D. You may ply your book for all me, I doe not hinder you; but I will take this opportunity.

E. Make use of it on Gods Name.

Ludant sanè alii, ego studére malim quàm ludere.

Nec minus ego, sed in tempore. Nam (ut est in Proverbio)
Omnia tempus habent.
Unde & nos rectè monet Cato noster.
Interpone tuis interdum gaudia curis;
Ut possis animo quemvis sufferre laborem.
Vera sunt quæ dicis, fateor: sed interim *mitte me, ut serio studeam.*

Per me studeas licet, nihil impedio; at ego hîc utar occasione.

Vere sanè.

Col. 61. *The Monitor. A boy of the company. Likewise another boy.*

N Ho, boyes, ho, he, ho.

Q Why do call out so oft?

NQ You must give other play.

Q. O thou noddy, it it is not all out four a clock yet

A Why did you not give a token?

N. Because the little Bells-rope is broken.

Col. 61. Nomenclator. Quidam puer ex turba. Item alius.

Heus, pueri, heus, heus heus.

Quid clâmitas.

Desistendum est à usu.

Eho *inepte*, *nondum quarta* exacta est.

Cur non dedisti signum?

Quia *tintinnabuli funis* fractus est.

Calf

A. Call again, but speak higher.
N. Ho boyes, come all in again.
A. Make haste, make haste. I say the Master hasteneth you.
N. Give over calling; they all come running.

Col. 62. Orentius. Quintus.

O. Why are you so merry?
Q. Because my father is come.
O. Say you so? whence came he?
Q. From *Paris*.
O. When came he?
Q. Just now.
O. Have you ask't how he did already?
Q. I asked him how hee did, when he alighted from off his horse.
O. What did you to him besides.
Q. I pull'd off his Boots and Spurs.
O. I wonder you tarried not at home for his coming.
Q. Neither would he suffer it, nor was I willing: especially now, when the lesson is to be heard.
O. You take a safe course for your self, in that you have regard to the time.
Q. But how doth your father? is he well?
O. Well, by Gods blessing.
Q. Truly I am very glad, both

Clama iterum, sed attolle vocem.
Heus pueri, recipite vos omnes.
Festinate, festinate, inquam, urget præceptor.
Desine clamare; accurrunt omnes.

Col. 62. Orentius Quintus.

Quid ita lætus es?
Quia venit pater.
Ain' tu? unde venit?
Lutetia.
Quando advenit?
Modò.
Jamne salutasti?
Salutávi, quum *ex equo descenderet.*
Quid amplius illi fecisti?
Calcaria detraxi & ocreas.
Miror te non *manssisse domi propter ejus adventum.*
Nec ille permisisset, nec ego vellem: præsertim nunc cùm audienda est prælectio.
Bene tibi cónsulis, qui téporis ratiónem hábeas.
Sed quid pater?
Valetne.
Rectè, Dei beneficio.
Equidem gaudeo plúrì-

tor

for your sake and his, that he is come safe again from his journey.

Q. You doe like a friend; but to morrow we will talk together more at large:

See the master who is now going into the school.

O. Let us go take our lesson.

mum tua, & ejus causa, quod salvus peregre redierit.

Facis ut amicum decet; sed cras pluribus verbis colloquémur:

Vide præceptorem, qui jám ingréditur auditorium.

Eámus audítum prælectiónem.

Col. 63. *Mark. Aaron.*

M. I pity you.

A. Why so?

M. Because you misuse your pen so pittifully.

A. How do I misuse it?

M. Because you hold it very ilfavour'dly as you mend it.

A. It is none of my fault; do not you mistake your self.

Whose then?

M. My penknifes, the edge whereof is dull.

M. Your penknife is not to blame; but your self.

A. VVhy say you so?

M. Because you ought either to have whetted your penknife or borrowed another elsewhere, at the least for this present occasion.

A. I dare not ask one.

M. Why are you afraid?

A. Left it should be denied me.

M. Look, here is mine for you.

A. I thank you.

Col. 63. Marcus. Aaron.

Miseret me tui.

Quid ita?

Quod pennâ tua tam miserè abutáris.

Quomodo abutor?

Quia *pessimè tractas in acuendo.*

Non est culpa mea; ne quid erres.

Cujus igitur?

Scalpelli mei, cujus *acies obtusa est.*

Scalpellum in culpâ non est, sed tu ipse.

Cur istud dicis?

Quia debuisti vel scalpellum tuum acuere, vel aliud aliunde rogare commodatò, saltem ad præsens negotium.

Non audeo petere.

Quid times?

Ne mihi denegetur.

Ecce tibi meum.

Gratias ago.

Ille

M. Use it as much as you will, but use it well.

Utere quantum voles, sed rectè.

A. I will not wittingly misuse it.

Sciens non abutar.

M. And be not so loth to ask another time.

Nec sis posthac tam verecundus in petendo.

A. My nature is such, I use to be more willing to give then to ask.

Sic est ingenium meum, soleo libentius dare quàm petere.

M. I would there were many such as you are: yet notwithstanding, he that willingly doth a favour, may likewise freely desire one. But I hold you too long; dispatch what you was about.

Utinam multi essent tui similes: sed tamen qui libenter dat beneficium, is petere libere potest.

Sed ego te nimis detineo; perfice quod cœperas.

Col. 64. A. B.

A. Why is not *Peter* come to the school.

Cur non Petrus venit in scholam?

B. He is busie.

Est occupatus.

A. In what employment?

In quo negotio?

B. In piling up wood.

In ligno struendo.

A. How doe you know?

Qui scis?

B. I was told.

Dictum est mihi.

A. By whom?

A quo?

B. By his father.

A patre ejus.

A. When saw you him.

Ubi eum vidisti?

B. He met me when I came.

Fuit mihi obviám quum venirem.

A. See you doe not frame a lye; for I will ask him if I chance to meet him, in the streets.

Vide nè mentiaris; nam ex illo quæram, si fortè occurrat mihi per vices.

B. You will finde it to be so as I say.

Reperies sic ut dico.

Col. 65. Sulpitius. Rogerus.

S. Why was you away to day morning?

Cur hodiè manè abfuisti?

R. I was busie.
S In what employment?
R. In writing a letter to my mother.
S. What need had you to write to her?
R. Because she had writ to me.
S. You writ back then.
R. You speak properly.
S. Whence had she sent you a letter?
R. Out of the country, I mean from our town.
S. When went she into the country?
R. The other day.
S. What doth she do in the country?
R. She looks after our country-business.
S. What especially?
R. She gets things ready which are necessary for the next vintage.
S. She doth wisely.
R. How can you prove that?
S. For in all things a diligent preparation should be used.
R. Who taught you that?
S. A School-master dictated it out of *Tullie*.
R. Upon what occasion?
S. When he admonished me to be sure to get my self ready to say my weeks work the next day.
R. Truly he gave you good advice.

Occupatus eram.
In quo negótio?
In scribendis ad matrem literis.
Quid opus erat illi scríbere?
Quia ad me scripserat.
Ergò rescripsisti?
Proprie lóqueris.
Unde tibi míserat literas?
Rure, nempe ex villa nostra.
Quando rus profecta est?
Superióribus diébus.
Quid agit ruri?
Curat nostra *negotia rústica?*
Quid potissimúm?
Præparat ea quæ sunt opus ad proximam vindémiam.
Prudenter agit.
Unde istud probáres?
Nam *omnibus in rebus adhibenda est præparatio diligens.*
Quis te istud docuit?
Quidam pædagógus dictavit è Ciceróne.
Qua occasióne?
Quum admonéret, ut me diligenter parárem ad *reddendam hebdomadam* póstero die.
Profectò rectè monebat.

But

S. But let's return to the purpose.
Sed ad propositum revertámur.

Have you not a Baily, to look after your business in the country?
Non habétis *villicum*, qui curet ruri negótia vestra?

R. Yes, we have both a Baily, and men, and maids.
Imò, & villicum habémus, & famulos, & ancillas.

S. What need is there of your mothers help there?
Quid opus est illic tuæ matris opera.

R. Because she better knowes how to provide every thing then those unskilful country clownes.
Quia melius novit provídere rebus omnibus quam isti *imperíti ruricolæ*.

S. Is there no other reason?
Nihilne amplius?

R. Let me make an end of what I intended to have said.
Sine me finire propositum.

S. I thought you had made an end: Goe on.
Putábam te absolvisse: Perge.

R. Moreover (as I have heard my father say) the masters main care is requisite in the ordering of a family.
Etiam (ut ex patre audivi) *præcipua cura domini requitur in re familiári administrandâ.*

S. Therefore your father should rather have been now at your country Farm.
Ergò pater tuus nunc potiùs debéret ad villam esse.

R. He cannot.
Non potest.

S. What doth hinder him?
Quid prohibet.

R. Because he is all busie at his his trade.
Quia *totus est in arte sua occupatus.*

S. He will get more profit (as I conceive) by that matter.
Majorem (ut opinor) *ex ea re fructum capiet?*

R. Who make's any question?
Quis dúbitet?

S. Thence it comes to passe therefore that he leaves
Indè igitur fit, ut relinquat uxori omnem cu-

all the care of his houshould affaires to his wife.

R. It is just so.

S. But when will your mother come back again?

R. Hardly before the Vintage be done.

S. What will you doe? will not you goe to gather Grapes, or, get the Vintage.

R. My mother (I hope) will send for me shortly.

S. But, I pray you, what do we minde?

R. All the boyes run into the School now.

S. It is well:

R. Let us runne too, that we be not the hindermost (or the lag.)

ram rei domesticæ.

Omnino sic est.

Sed mater quando est reversura?

Vix antè perfectam Vindémiam.

Quid tu? non ibis *Vindemiatum*?

A matre (ut spero) *brevi accersar.*

Sed, quæso te, quid cogitámus?

Jam *omnes in auditórium currunt.*

Bene res habet:

Curramus & nos, ne postremi simus.

Col. 66. *Riparius. Amadæus.*

R. Have you heard the clock?

A. It hath struck a good while ago.

R. Have you counted the clock?

A. I have counted it.

R. What a clock is it?

A. Almost half an hour past one.

R. Is it almost lesson time then? see you be ready.

A. After I have eaten my bevers see, I am ready.

Col. 66. Riparius. Amadæus.

Audistine horológium?

Dudum sónuit.

Dinumerasti horas?

Dinumerávi.

Quota est?

Ferè sesquiprima.

Instat igitur prælectiónis tempus: *facesse paratus sis.*

Ubi merendam perédero, ecce me paratum.

Why

R.	Why was you not with us at noon?		Cur meridie non adfuisti nobiscum?
A.	I was gone abroad with the masters good leave.		Prodieram cum bona venia præceptóris.
R.	But in the mean time I hinder you.	51	*Sed interim sum tibi impedimento.*
A.	You do not hinderme.		Nihil impedis.
	I have not lost so much as a mouth-ful by your interrupting me.	20	*Ne bolum quidem pérdidi interpellatione tui.*
R.	It is well:		*Bene habet;*
	Goe on, make haste.		*Perge, sed matúra.*

Cal.67. *Ligorius.* *Saracinus.*

Col.67. Ligorius. Saracinus.

L.	Have you done what you ought to do?		*Fecistine officium tuum?*
S.	In what matter?		Qua in re?
L.	In repeating your lesson.		In repetenda lectione.
S.	I have repeated nothing yet.	5	Nihil adhuc repetivi.
L.	What was the reason?		Quid causa fuit?
S.	I tarried till my fellow came back.		Expectabam dum rediret compar.
	Whither is he gone?		Quò ille ivit?
S.	Home.	10	Domum.
L.	Why so?		Qnid eó?
S.	To fetch his bever.		Petitum merendam.
L.	VVhat if he come somewhat late?		Quid si redíbit seriûs?
S.			
L.	I cannot tell; It may be so.	15	Nescio, fieri potest.
S.	VVill you repeat with me in the mean time.		Vis interea mecum repétere?
L.	Truly I do not say nay.		*Æquidem non recùso.*
S.	Let us goe somewhither aside then, that no body may trouble us.	20	*Secedámus igitur, ne quis molestus sit nobis.*
L.	Truly you doe well to put me in minde; there		Profectó *bene mones; nemo studere potest in tan-*

can

can no body pity his book in such a noise and clamour of them that walk to and fro.

L. See yonder a place a great deal out of the way, where there are no body walking.

S. Let us go thither.

to ambulatórum strépitu & clamóre.

L. *Aspice illic locum remotissimum, ubi nulli sunt ambulantes.*

S. *Eámus illic.*

Col. 68. D. E.

D. Whither goe you so fast?

E. I am going to to my supper. What doe you?

D. I have sup't already.

E. At what a clock?

D. At five, as we commonly use to doe.

E. What will you doe now?

D. I will get some of those things which we have to say to morrow.

E. I have learn't of my master that we must not studie soon after meat.

D. I have learnt that too, but now I will learn it by heart.

E. What will you doe then?

D. I will sometime, to satisfie my minde, read and read over my lesson by piece-meal.

E. And what then?

D. And so it will come to passe by a little and a little, that I shall get a good piece of my lesson, with-

Col. 68. D. E.

Quo properas?

Eo cœnatum.

Quid tu?

Jam cœnávi.

Quota hora?

Quinta, *ut fere solémus.*

quid nunc agis?

Répetam al'quid eórum, quæ reddere habémus crástino die.

Ego didici ex prædágogo meo, *non esse tam cito à cibo studendum.*

Istud ego quoque didici sed volo nunc ediscere.

Quid ergò facies?

Ego, *quasi animi causâ prælectionem particulátim* aliquoties *legam & per legam.*

Quid tum.

Ita *paulatim* fiet, ut sine cura, sine tædio, sine molestia bonam partem prælectionis ediscam.

ou

our care, without toile, & without trouble.

E. I do not well understand those things, and verily you seem to me to be wiser then your age requires.

Ista non satis intelligo, & certè videris mihi supra ætatem sapere.

D. It is no such hard matter, but I could teach you, but that you make so much haste to your supper.

Non est res adeo difficilis quin te docére possim, nisi ad cœnam properáres,

F. You do well to put me in minde of my supper in time.

De cœna in tempore admones.

I will therefore for its sake get me home.

Ego igitur ejus causâ me domum recipio.

Farewel.

Vale.

D. God send you well thither and back again.

Ducat te Deus, & reducat.

A short preface which was prefix't before the next seven Colloquies.

Præfatiuncula, quæ septem proximis Colloquiis præfixa erat.

LEst Children should learn to do ill by doing nothing, corrupting one another especially with idle chat, and lewd or fond discourse; they are to be moved by all means, to use two or three together, in the

NE *Pueri nihil agendo discant malè agere*, præsertim otiôso sermóne, pravisque aut inepris colloquiis sese invicem corrumpentes: ômnibus modis incitandi sunt ut in schola dum præceptoris in-

School, whilst they look for the masters coming, to repeat among them selves what he hath set them.

This pleasant exercise will doe them a great deal of good, and be able to divert them from idlenesse wantonnesse, and many other things that are evil, wherewith God is offended.

But because such kinde of Repetitions doe not use to be made without childrens talking together; and children of themselves, unlesse they be taught doe nothing but speak barbarously; we have therefore here propounded some short Forms of talking together touching this subject, that they may learn by little and little to speak Latine amongst themselves.

But it will rest upon the masters diligence, that he now and then do explain these Colloquies to his Scholars, and teach them how they should exercise themselves, both at home and in the School, in these and others of that kinde, (which himself may give them) and that he ever

gressum expectant assuescant interea bini terníve, id quod ab eo præscriptum fuerit, simul repétere.

Plurimùm prófuerit hæc illis jucunda exercitátio, eosque interim ab otio, lascívia, multísque aliis rebus malis, quibus offénditur Deus, avértere póterit.

Sed quia sine puerili Colloquio ejúsmodi repetitiones tractári non solent; *pueri natem ipsi, nisi instituti fuérint nihil aliud quàm barbarè loquuntur*; idcirco ut *Latinè inter se loqui* paulátim discant, hac de re hic aliquot breves colloquendi formulas propósuimus.

Cæterùm *in præceptoris diligéntiâ situm erit*, ut hæc ipsa Colloquia discipulis aliquóties interpretétur, docéatque quómodo in his, & aliis ejus géneris (quæ trádere ipse pótuerit) sese & domi & in Schola debent exercére, ad idque illos *idémtidem* cohortétur.

and

and anon among-hand exhort them thereunto,

So it shall come to passe in time, that he shall alwayes have them more ready and cheerful to render those things in season, which he shall appoint: hereby also he shall bring it about, that he may dispatch his duty of teaching with lesse labour and trouble.

Ita fiet *progressu temporis*, ut promptiores semper & alacriores eos habiturus sit ad ea *maturè* reddenda, quæ præscripserit: hinc etiam consequetur, ut minore cum labore ac molestiâ docendi munus exequatur.

	Col. 69. *A. B.*		*Col. 69.* A. B.
A	**Will you let us say together.**		*Visne repetámus unâ?*
B.	What?	5	Quidnam?
A.	That which is appointed us.		Id quod nobis præscriptum est.
B.	Truly I am willing: but what kinde of saying shall we use?		Equidem volo: sed quo génere repetendi utémur.
A.	**Let us hear one another by turns.**	10	*Audiámus nos vicissim.*
B.	**So the master** doth often advise us.		Sic *præceptor* nos monet sæpe
A.	**He adviseth us well; but we obey badly.**	15	*Rectè monet; sed malè pa[illegible]mus.*
B.	Whether shall begin.		Uter incípiet?
A	I, if you so please.		Ego, si tibi placet.
B.	**It pleaseth me passing well**; begin therefore	20	*Maximè placet*; incipe i[illegible]tur.
A.	The Nouns of the second declension are declined after these examples in Latine.		Secundæ declinatiónis nó[illegible]na his exemplis Latinè [illegible]clinantur.
	Magister.	25	
	Puer.		
	Dóminus.		
	Lánius.		
	Antónius.		
	Regnum.	30	
B.	which are to be declined to day?		Quæ sunt hodie declina[illegible]
A.	*Lanius* indeed is yesterdays Noune, and *Antonius* to dayes.		Hesternum quidem est *l*[illegible] hodiernum verò *Ant*[illegible]
B.	Why do **we every day** repeat, what we had said the day before.	35	Cur nos id repétimus [illegible]die, quod pridie re[illegible]mus?
A.	Because the master so bid's.		Quia sic præceptor jub[illegible]
B.	**I know that well enough:**	40	*Id satis scio: sed cur jub*[illegible]

A. To ſtrengthen our memory.
Ad confirmandam memóriam
B. Come on, decline *Lanius*.
Age. declina *Lanius*.
A. Singulariter Nominativo *hic Lanius*.
S. N. Hic *Lanius*.
Genitivo *hujus Lanii*, and ſo on to the end.
G. hujus *Lanii*, &c. ad finem uſque.
B. Turn it into Engliſh.
Verte Anglicé.
A. *Lanius, Lanii*, of the Maſculine Gender, a Butcher.
Lanius, lánii. m. G. a Butcher.
B. Decline *Antónius*.
Declina *Antonius*.
A. Sing: Nom: hic *Antónius*.
S. N. *Hic Antonius*.
Gen: *hujus Antónii*.
G. *hujus Antonii*.
Dat: *huic António*.
D. *huic Antonio*, &c. ad finem uſque.
and ſo unto the end.
B. Turn it into Engliſh.
Verte Anglicé.
A. *Antónius, Antónii*, of the Maſculine Gender, is the name of a man, in Engliſh *Anthonie*.
An ónius, Antónii, g. m. eſt nomen viri,
B. Why do you ſay the name of a man? you are not a man yet.
Cur dicis nomen viri? *tu nondum es vir*.
A. I confeſs it, but there are other *Anthonies* which are men.
Fá cor, ſed ſunt alii A ónii qui viri ſunt.
B. I wiſh you may be a man once!
Utinam aliquando vir evádas.
A. I ſhall be one, by Gods help.
Evádam, *Deo juvante*.
B. Mind now, that you may hear me as I have heard you.
Attende nunc, ut viciſſim audias me.
A. I am ready to hear you.
Iſtic ſum.
Speak out with a courage.
Dic audaciter.
B. The Nounes of the ſecond Declenſion.
Secundæ declinationis nómina.
A. Give over; the Mr. is here
Deſine: Præceptor adeſt.
I hear him cough.
Audio tuſſientem;
Let us give over; for fear he ſhould think we prate.
Deſinimus, ne putet nos garrire.

Col. 70. C. D.

C. The master will be here by & by; let us repeat.

D. What need have I to repeat I have repeated enough by my self.

I can say all by heart.

C. What then? the oftner you shall get it over, the better you will retain it.

D. You advise me fair:

I thank you.

C. Begin, the time passeth.

D. Nounes of the fourth declension.

C. You mistake friend;

We must begin with yesterdayes example.

D. I confess, I have mistaken

C. Therefore now say right.

D. Sing: Nom: *Hoc sedile.*

Gen: *hujus sedilis*, and so on to the end.

Nouns of the fourth declension are declined after this example.

Sing: Nom: *Hic sensus.*

Gen: *Hujus sensûs.*

Dat: *huic sensui.*

C. So much for that: I hear the master.

Col. 71. E. F. G.

E. What would you do *Francis*? The master is just a coming.

F. I, is he just a coming? it is not yet half an hour after two a clock.

Col. 70. C. D.

Mox aderit præceptor; repetámus.

Quid opus est mihi repetitione?

Solus repetívi satis.

Omnia teneo memória.

Quid tum? *quantò sæpius repetes, tantò melius tenebis.*

Bene mones:

Habeo tibi grátiam.

Incipe; *tempus abit.*

Quartæ declinatiónis nomina.

Erras amice.

Incipiendum est ab exemplo hesterno.

Errávi, fáteor.

Dic igitur nunc rectè.

S N. *Hoc sedile.*

G. *hujus sedilis*, &c. ad finem usque.

Quartæ declinationis nomina hoc exemplo declinantur.

N. S. *hic sensus.*

G. *hujus sensûs.*

D. *huic sensui.*

Hæc hactenus; audio præterea prórsum.

Col. 71. E. F. G.

Quid agas *Francisce*?

Instat præceptóris adventus.

Scilicet instat? *nondum semihóra post secundam.*

Nev

E. Nevertheleſs, we ought not thus to waſte our time in the mean while: let us repeat.

Tamen non debémus interim *tempore ſic abuti: repetamus.*

F. It ſhall not ſtick at me, for I am ready.

Non ſtabit per me, ego enim ſum paratus.

E. Begin then.

Incipe igitur.

G. Tarry a little, I pray you, I am one of your compaany.

Expectate parumper quæſo, *ego ſum veſtræ diſcuriæ.*

E. Make haſte.

Matúra.

F. Let us ſay every one his caſe in order, as our maſter doth ſometimes teach us.

Dicámus ſuum quiſque caſum órdine ut interdum nos docet præceptor.

E. There is enough ſaid.

Satis eſt verborum.

Mlnde.

Attendite.

F. What do we elſe?

Quid aliud agimus.

E. The Nouns of the third declenſion are declined in Latine after theſe examples:

Tertiæ declinatiónis Nomina his exemplis Latine declinantur:

Pater.
Lumen.
Rupes.
Meſſis.
Pars.
Sedes.
Vectigal.
Láquear.

F. Sing: Nom: *hæc rupes.*
G. Gen: *hujus rupis.*
E. Dat: *huic rupi.*
F. Acc: *hanc rupem.*
G. Voc: *ó rupes.*
E. Abl: *hac rupe.*
F. Plur: Nom: *hæ rupes.*
G. Gen: *harum rupium.*
E. You habe miſt, Gabriel; Amend your error.
G. Gen: *harum rupium.*

Errásti, Gabriel: *Corrige errátum.*

E	Dat: *his rúpibus.*	45	
	Acc: *has rupes.*		
G.	Voc: *O rupes.*		
F.	Abl: *ab his rúpibus.*		
E.	**Turn it into English.**		*Verte Anglicé*
G.	*Rupes, rupis.* g. f. a rock.	50	
E.	Put it in a speech.		Pone in oratióne.
F.	**It is not in our book.**		*Non est in libro nostro.*
E.	But the Mr. hath taught it us		Sed præceptor dócuit.
G.	*Alta rupes*, a high rock.		
E.	You speak after your own country fashion; aspirate the word *high* **lustily.**	55	More pátrio dicis. áspera *fórtiter* **high.**
F.	*Alta rupes* an high rock.		
G	Sin: Nom. *hæc messis.*		
E.	Gen: *hujus messis.*	60	
F.	Dat: *huic messi.*		
	And so on to the end of this Noune.		&c. usque ad finem hujus nôminis.
	And then they go on to talk together thus.	65	Deinde sic pergunt cólloqui.
E.	Ye have both missed.		Ambo errastis.
F.	I confesse I have missed.		Errávi, fáteor.
G.	And I too; but **whether shall be capt.**		Ego quoque; sed *uter erit victus.*
E.	The master shall judge.	70	Præceptor judicabit.
F.	**You say fair.**		*Æquum dicis.*
E.	Will you let us say again to strengthen our memory?		Vultísne dicamus iterum ad confirmandam memóriam?
	What else?		Quidni?
F.	What if the master come upon us.	75	Quid si præceptor inter-veniat.
G.	What then? **he will highly commend us.**		Quid tum? *laudábit nos plenore.*
E.	But **we must change our order.**	80	Sed *mutandus est ordo.*
G.	**There is no doubt of it;** begin Francis.		*Non est dubium;* incipe, *Francisce.*
E.	The Nounes of the third declension, &c.		Tertiæ declinatiónis. Nomina &c.

Col

Col 72. *H. I.*

H. Will you repeat with me ?
I. Why ſo quickly ?
H. For fear leſt the Monitor ſhould finde us prating or idle.
I. Come on, let us repeat ; but whether ſhall begin.
H. I, becauſe I am the victor.
I. Say then.
H. *Prudens* a Noune Adjective is thus declined into genders.

Hic Prudens, of the Maſculine Gender.
Hæc Prudens of the Feminine Gender.
Hoc Prudens of the Neuter Gender.
The ſame Noune is thus declined into caſes.
Sing : Nom : *hic, hæc, & hoc Prudens.*
I. Gen : *Prudentis.*
H. Dat : *Prudenti.*
I. Acc : *Prudentem & prudens*, &c. *ad finem uſque.*

Col. 72. H. I.

Víſne repétere mecum ?
Cur tam citó ?
Ne obſervátor nos deprehendat garrientes, aut otioſos.

Agé, reperámus ; ſed uter inciſpiet ?
Ego, quia victor ſum.
Dic igitur.
Prudens nomen Adjectivum, ſic declinátur in génera.

Hic Prudens. g. m.
Hæc Prudens. g. f.
Hoc Prudens. g. n.
Idem nomen ſic declinátur in caſus.

And ſo on quite to the end.

Col. 73. *L. M.*

L. Why are you idle ?
M. I am not idle at all.
L. What are you a doing then ?
M. I am thinking upon ſaying my leſſon.
L. And I am doing ſo too ; let us repeat together.

Col. 73. L. M.

Cur tu es otioſus ?
Non ſum omnino.
Quid agis igitur ?
Cogito de lectióne reddendâ.

Ego quoque id ago; reperámus unâ.

Bo

M. Be it so; but what course shall we take?

L. Do you play the masters part, and I will play the scholars.

M. I like the motion very wel, but be not too sharp with me.

L. Do not fear, you have known me sufficiently.

M. I have known you.

L. Decline *Lego* in the infinitive Mood.

M. The præsent tense and præterimperfect tense of the Infinitive Mood, *Legere*; The Præterperfect tense and Præterpluperfect tense, *Legisse*.

L. Go on.

M. I pray you, master, let me take my breath a little.

L. Well, I give you leave, have you breathed enough?

M. Enough.

L. Go on now.

M. The future tense of the Infinitive Mood, *Lecturum esse*. The Gerunds. *Legendi*, and so on to the end.

L. I am glad you have done your business well.

M. And I am glad for my own sake. But God must have the thanks.

L. You say well; I wish you spake from your heart.

M. Truly I do speak from my heart.

Fiat; sed *quam rationem tenebimus?*

Age præceptóris partes, ego discípuli.

Valde placet mihi conditio, sed ne sis mihi austérior

Ne tímeas, *nósti me satis.*

Novi.

Declina *Lego* in modo infinito.

Infiniti modi tempus præsens & præteritum imperfectum, *Légare.* Præteritum perfectum & pluſquamperfectum *Legisse.*

Perge.

Sine me paulisper respiráre, quæso, præceptor.

Age, sino; *satisne respirásti?*

Satis.

Perge nunc.

Futúrum indefinitum, *lecturum esse.* Gerundia, *Legendi*, &c. ad finem usque.

Gáudeo te rectè feciſſe officium.

Ego verò mihi grátulor.

Sed esto Deo grátia.

Rectè dicis; útinam ex animo!

Ex animo certè.

It is well, let us give over; I perceive the master is coming.

Bene habet desinámus; *sentio præceptoris adventum.*

M. Mes where he is, he is just here.

Eccum, adest.

Col. 74. N. O. P. Q. R.

Col. 74. N. O. P. Q. R.

N. O ho boyes, we are five of us here, let us repeat to day's verb, as we use to doe before the master.

Heus pueri, nos hic sumus quinque: repetámus *hodiernum verbum* ut solémus coram præceptore.

O. No body (as I suppose) will speak against it.

P. Who should speak against it?

Nemo (ut opinor) *contradicet.*

Quis contradiceret?

Q. It's a matter that concerns us all.

Nostra omnium res agitur.

N. Begin then, *Nicholas*, you that sit uppermost.

Incipe igitur *Nicholae qui primus sedes.*

The Present tense of the Optative and Subjunctive Mood.

Optativi & Subjunctivi Modi Præsens.

O. *Audiam.*
P. *Audias.*
Q. *Audiat.*
R. *Audiamus.*
N. *Audiatis.*
O. *Audiant.*

The Præterimperfect-tense.

Prætéritum Imperfectum.

P. *Audirem.*
Q. *Audires.*
R. *Audiret.*
N. *Audirémus.*
O. *Audirétis.*
P. *Audirent.*

The Præterperfect-tense.

Præteritum perfectum.

Audiverim.
Q. *Audiveris.*
R. *Audiverit.*
N. *Audiverimus*, &c.
They go on in order unto the end of the verb.

usque ad finem verbi pergunt ordine.

Col 75. S. T. V.

S. This day is holy day with us, and we have played enough already.
T. Enough, I think.
S. Are you content then wee should confer about our studies for our mindes sake.
T. Truly you will do me a courtesie.
U. And me a very great courtesie.
T. But what shall we treat of?
S. Let us try how to decline some verb both in Latine and English.
U. Begin you then, because you set us on.
S. I will do so, because you like to have it so.
T. Let us hear,
The Indicative Mood Present tense.
S. Sing: *Dóceo*, I teach.
Doces, thou teachest.
Docet, he teacheth.
Plur: *Docémus*, we teach.
Docétis, ye teach.
Docent, they teach.

Col 75. S. T. U.

Hic dies nobis est feriátus, & jam satis lúsimus.
Satis, opinor.
Vultis ergò ut ánimi gratia *conferamus de studiis nostris.*
Sanè mihi gratum fécerís.
Mihi verò gratíssimum.
Sed quid tractábimus?
Tentémus declináre aliquod verbum Latinè simul & Anglicé.
Incipe igitur, qui *nos provocásti.*
Faciam, *quando ita placet vobis.*
Audiámus,
Indicatívi modi præsens tempus.

The

T. The Præter-imperfect tense. | Prætéritum imperfectum.

S. Sing: *Docébam*, I did teach.
Docébas, thou didst teach.
Docebat, he did teach.
Plur: *Docebamus*, we did &c.
Docébatis, ye did teach.
Docébant, they did teach.

U. The Præterperfect-tense. | Prætéritum perfectum.
S. *Dócui*, I have taught.
Docuísti, thou hast taught.
Docuit, he hath taught.
Docúimus, we have &c.
Docuístis, ye have taught.
Docuérunt vel *Docuére* } they have taught.
On an other fashion in English
I have taught.
Thou hast taught.
He hath taught.
We
Ye } have taught.
They

T. Præteritum plusquampe
S. The Preterpluperfect-tense fectum.
Docúeram, I had taught.
Docúeras, thou hadst taught. | Sic pergunt quatenus pl
And so they go on as far as cet.
they think good.

Aliter Anglicé.

The second Book of School-Colloquies.

Col. 1. *Cornélius. Martiális.*

C. What are you reading on?
M. A Letter.
C. From whom?
M. From my Father.
C. When did you receive it?
M. Yesterday in the morning.
C. Who brought it?
M. I know not.
C. Do you not know?
Who delivered them to you?
M. A wench from the Bigler.

C. Whence are they dated?
M. From *Paris*, I believe.
C. What day?
M. I had no minde to look into it yet.
C. Verily I have interrupted you.
M. It make's no great matter, I am not so thronged.
C. Come on, read your Letter;

Colloquiorum Scholasticorum liber secundus.

Col. 1. Cornelius. Martiális.

Quid legis?
Literas.
A quo?
A patre.
Quando accepisti?
Herì vésperi.
Quis áttulit eas?
Nescio.
Nescis?
Quis tibi réddidit eas?

Ancilla quædam à caupóne.
Unde sunt datæ?
Lutétiæ, credo.
Quo die.
Nondum libuit inspicere.

Nempe ego te interpellávi.

Parùm refert, non adeo sum occupátus.

Agè, pérlege tuam Epi-

and

and I will fall to my Book in the mean time.

M. And I will do so two by and by.

Col. 2. *Musicus, Heraldus.*

M. How goes your business at Lyons?

H. I know not; we have heard nothing now this good while.

M. Hath you brother writ nothing?

H. He hath sent no letters this two moneths, that my father hath seen.

M. Perhaps he is sick.

H. No indeed; for the carriers do often bring us commendations from him.

M. I am glad to hear he is well: I love him dearly, because he was a most sweet school-fellow of mine.

H. And he (as I think) love's you too.

M. Truely, I make no question of it. But time call's us.

Let us go into the school.

H. Let us make hast. The Bell is now a calling.

stolam; *ego* interim *studeba.*

Ego quoque mox idem faciam.

Col. 2. Musicus. Heraldus.

Quo in statu sunt res vestræ Lugdunenses?

Nescio; jampridem nihil audivimus.

Nihilne scripsit frater tuus?

Post menses duos nihil literarum misit, quod viderit pater.

Fortasse ægrotat.

Minimè vero: nam *tabellarii* sæpe nobis *salutem nuncupant verbis ejus.*

Libenter audio illum recte valere: valdè eum diligo, quia *fuit mihi suavissimus condiscipulus.*

Ille (ut opinor) te vicissim diligit.

Id verò mihi non est dubium. Sed nos hora vocat;

Eamus in auditorium.

Matuseonus. Jam recitatur *Catalogus.*

The

Col. 3. *The Monitor. Briscantel.*

M. 1. Now that the master's absent, boyes, forbear,
To talk such words as God may much offend.
Treat rather of your books, and honest things:
and use such words as thereto fitly tend.

2. Run often over what you are to say,
The Master cannot very like be by,
Learn well to trace the steps of honest men,
I wish sweet pleasures draw you not away.

3. Lo! I forewarn you, trifle not your time;
Lest you for doing so be whip't full sore,
See, I the Monitor give you warning fair,
Let none that's whip't lay th' blame on me therefore.

B. 4. **Say you no more, here's none but will obey,**
For God himself's a Monitor to us;
And his dear son, whose name is Jesus Christ,
and that good Spirit, which daily keep's us thus.

M. 5. From whom so quick an answer could I wish?
who's he that speak's as from an Angels quill?
How should I name thee! best of all our form,
For heavenly ditties from thy lips distil.

6. I cannot **make a verse** *ex tempore*,
But thought aforehand what I now did say.

B. If you did think before, how come you now,
To make good verses without stop or stay?

M. 7. Because your verses have inflam'd me so,
That now, me thinks, I could the wild beasts move.

B. But why do you so highly me commend?
Glory is chiefly due to God above.

8. And I could wish we had both speech and leasure,
And that our mouthes to's praises opened were
But since it's time to pray with word and spirit,
And that the master cal's, more I forbear.

Col.

ob. Col.3. *Observator. Discantellus.*

1. Desinite, O pueri, garrire, absente Magistro,
Verba, quibus summus læditur ille Pater.
De studiis potius tractate, & rebus honestis:
Discite sermones, atque verba loqui.

2. Discite & inter vos reddenda revolvere sæpe:
Doctor enim *pueris semper adesse nequit.*
Discite sectari vestigia certa bonorum;
Otia vos fallent blanda, cavete, precor.

3. En lego præmonco, vos ne delectet abuti
Tempore; ne tergum verbera dura premant.
Ecce iterum vobis morum prædico magister,
Si quis erit cæsus, ne mihi det vitio.

B. *Desine plura loqui, nemo parere recusat;*
4. Est monitor nobis optimus ille Pater,
Illiúsque Patris natus, cui nomen Iesus,
Et qui nos renovans Spiritus intus alit.

O. Quem mihi speraffem tam respondere paratum?
5. Quis puer Angelicos mittit ab ore sonos?
O quàm te memorem, *nostræ doctissime classis!*
Nam tibi divinum carmen ab ore fluit.

6. Non sum tam fœlix ut *fundam ex tempore versus:*
Sed modò quæ dixi præmeditatus eram.
B. Si meditatus eras qui nunc tam *fundis* aperte
Castalios latices, quis furor iste novus?

ob. Nam tua me tantis moverunt carmina flammis,
7. Ut mihi nunc videar posse movere feras.
B. Sed cur immerium tantis me laudibus effers?
Est tribuenda uni gloria summa Deo.

8. Atque utinam eloquium nobis, spatiúmque daretur,
Et nostra in laudes solverit ora suas.
Sed quia tempus adest ut voce & mente precemur,
Ieque jubet *Doctor*, desino plura loqui.

Col. 4. *The Monitor. A boy*	*Col. 4. Observator Puer.*
O. What are you doing?	*Quid agis?*
P. I am writing.	*Scribo.*
O. What are you writing?	Quid scribis?
P. Sentences.	Sententias.
O. What?	Quas?
P. Out of the new Testament.	Ex novo Testamento.
O. It is well done of you.	*Bene facis.*
Whence had you them?	Unde habuisti?
P. The Usher dictated them to us.	Hypodidascalus dictávit nobis.
O. When?	Quando?
P. Yesterday.	Heri.
O. At what time of the day?	Quota hora?
P. At noone.	Meridie.
O Where?	Ubi?
P. In the Court-yard.	In area.
O. Who were there?	Qui áderant?
P. All those in the house, except the first and second boyes.	Omnes domestici, præter *primos & secundas.*
O. Where were they?	Ubi erant illi?
P. In the common hall.	In aula communi.
O What did they.	Quid agebant?
P. They disputed.	Disputabant.
O. Farewell, and follow your writing.	Vale, & *perge scribere.*

Col. 5. *The Monitor. Boyes chatting.*	*Col. 5. Observator. Pueri garrientes.*
O. What are you doing here, boyes?	Quid vos hic agitis, pueri?
Me thinkes you are chatting and trifling.	*Mihi videmini garrire, & nugas agere.*
P. You are deceived your nose breadth, for we are repeating together.	*Longè falleris*, nam repetimus unà.

O. what about?

P. The irregular verbs, that which we are to ſay at three of the clock.

O. Ye do well.

P. Will you hear our diſcourſe?

O. Nay go on;
I have a greater piece of buſineſſe in hand:
I will go ſet ſprints for Magpies & Jack-dawes.

P. You ſhall find a great many in the yard in the ſunſhine.

O. There is a prey provided for my nets.

Quî dare?

De verbis anómalis, id quod reddendum eſt hora tertia.

Bene fácitis.

Vis audíre noſtrum collóquium.

Imò pérgite;
Majus opus móveo;

Volo *téndere láqueos picis* & gráculis.

In área multos *ad ſolem* invenies.

Rétibus eſt illic præda parata meis.

Col. 6. *The Monitor. boyes prating.*

O. Aha! ſee, now you are caught; do you not confeſſe it?

P. Truly we confeſſe it ingenuouſly; but we ſpake no words that have any hurt in them, I pray thee, good Nicholas, do not ſet us down.

O. What did you prattle about?
I heard ſomething, but I know not what, it was about breakfaſt.

P. That is it; we ſpake about our breakfaſt in the morning, becauſe the ſervant did not give it us in time.

O. I think that was it; nor is there any great harm in it

Col. 6. Obſervator. Pueri garrientes.

Atat! ecce, *nunc capti eſtis*; non fatémini?

Certè *fatémur ingénuè*; *ſed non dicebámus mala verba, quæſo te, mi Nicholae, ne velis notare nos.*

Quid garriebátis?
Audivi, neſcio quid, de jentáculo.

Illud eſt; *loquebámur de jentáculo matutino, quia famulus non dederat nobis in tempore.*

Puto id fuiſſe; nec certè eſt valde magnum ma-

truly, but that they are idle words.

P. But we talk't in Latine.

O. I heard you, but it was no talking=time.

For (as ye know) this small time after drinking, ought to be very precious with you, seeing it is devoted for study, to wit, that every one may carefully get himself ready to say those things to the masters, which they appointed;

Do not I say true?

P. Truly you say true; we ought to read together out of the Testament, what we must say by and by; but, I pray you most sweet *Nicholas*, pardon us; we shall be wiser here=after, and we will be careful to do our duty.

O. If you will do so, the master will love you with all his heart.

Do you not see how he love's good boys, and them that ply their books?

Neither doth he onely love them, but commend's them also, and rewards them.

P. We know that, and have every day experience of it.

O Remember then, and be as good as your word.

lum, nisi quod sunt otiósa verba.

Sed Latinè loquebamur.

Audivi, sed *non erat fabulandi tempus.*

Nam (ut scitis) *hoc pusillum temporis* à merenda *debet vobis esse valdè pretiósum*, quum sit dicátum studio, scilicet, ut sic diligenter quisque præparet ad reddenda magistris ea, quæ præscripserint;

Nonne verum dico?

Certè verum dicis; debuissemus legere simul de Testamento, quæ mox oportébit reddere; sed, ignosce, precor, suavissime *Nicholae*, *posthac érimus prudentióres*, & *officium nostrum diligenter faciémus.*

Si sic fecéritis, *Præceptor vos amabit, tanquam minúta sua intestina.*

Nonne videtis quemadmodum diligat bonos pueros & studiósos?

Nec amat solùm, sed etiam laudat & præmiolis áffi-cit.

Ista scimus, & quotidie experimur.

Ergo memento, & *promissa facite.*

Will

P. Will you say nothing of this fault then?

O. I will say nothing; but on this condition, that you take heed of offending again.

P. We will take heed, by the help of Christ.

Tacébis igitur hanc culpam?

Tacébo; sed eâ lege, ut caveatis recidere.

Cavébimus, Christo favente.

Col. 7. The Monitor. A boy.

N. Where is your brother?

P. He is just now gon home.

N. Why so?

P. To fetch us some meat.

N. What need of meat have you now?

P. Against our bever.

N. Have you not it in your chest?

P. No.

N. Why not?

P. Because my mother doth not use to give us meat; but for the present.

N. Because forsooth she know's you are greedy-guts.

P. How are we greedy-guts?

N. Because perhaps you devour that at one meal, which was given you for three.

P. Hold your tongue, I will tell my brother that you call us greedy-guts.

N. Hold you your tongue. I will tell the master that your brother doth nothing but run up and down.

Col. 7. Nomenclator. Puer.

Ubi est frater tuus?

Modo ivit domum.

Quid ēō?

Petitum nobis opsónium.

Quid nunc opus est opsónio?

In merendam.

An non habétis in arca vestra?

Non.

Quid ita non?

Quia mater non solet nobis dare opsónium, nisi in præsens tempus.

Nempe quia novit vos esse gulósos.

Quómodo gulósi sumus?

Quia fortasse uno convictu devoratis, quod in tres datum fuerit.

Tace. Ego dicam fratri, te vocáre nos gulósos.

Tace. Ego dicam præceptóri frarrem tuum nihil aliud quàm discúrrere.

P. But he uſe's not to go forth without the maſters leave.

N. But he couſen's the maſter.

P. How doth he couſen him?

N. For it is not the maſter's meaning, that he ſhould go out three times a day.

P. Let him come, you ſhall ſee what anſwer he will make you.

N. Nay, let him ſee what anſwer he can make the M.

Col. 8. *Paſtor. Longinus.*

P. Is your brother come from Lyons.

L. He is come already about yeſterday at noon.

P. Did he bring you no letter?

L. None at all.

P. What did he tell you then by word of mouth?

L. That all were well

P. What ſaid he eſpecially about your father?

L. He ſay's that he by Gods bleſſing, is now quite ſhut of his fever, and that he begin's to recover ſtrength by little and little.

P. Truly I am glad; and I pray God he may ſhortly recover his former health: but why hath he

Atqui prodíre non ſolet, niſi cum bona vénia præceptoris

Atqui *præceptórem fallit.*

Quómodo fallit eum?

Non enim mens eſt præceptóris, ut ter quotidie prodeat.

Sine illum venire, *vidébis quid tibi reſpóndeat.*

Imo *videat quid præceptóri reſpóndeat.*

Col. 8. Paſtor. Longinus.

Frater tuus venitne Lugduno?

Jam venit heri antè meridiem.

Nihilne literárum tibi áttulit.

Nihil.

Quid igitur nuntiávit?

Próſpera ómnia.

De patre quid narrat potiſſimum.

An illum, Dei beneficio, jam planè *febri tarére, & paulátim convaleſcere.*

Gáudeo ſane; Deúmque precor, ut *peſtilitatem valetúdinem* brevi *recúperet*; ſed cur ille, ut ſo-

writ

writ nothing to you, as he is wont to do?

L. My brother said he was not able to write.

P. Why so?

L. Because he was not lusty enough.

P. It is no wonder, seeing he hath been so sore sick so long: but hath he sent you nothing?

L. Yes, money.

P. Ho brave, there is no news more welcome.

L. So folkes say.

P. But you make answer, as though you heard a tale.

L. But I hear that which is worse.

P. What is that?

L. An errant lie.

P. Have I told a lye?

L. I do not say you lyed, but you spake an untruth.

P. I do not understand what you would say.

L. I will endeavour that you may understand.

P. I pray thee, do so.

L. If no news, be more pleasant, then that of money brought us, what then is the Gospel of Christ.

What is more pleasant news, then the grace of God, which Christ brought us by the Gospel?

P. I confess nothing is

ret, nihil ad te scripsit?

Negat fratrem eum potuisse scribere.

Quid ita?

Quia *nondum satis erat confirmatus.*

Nihil mirum, quum tamdiu tam *graviter egrotaverit* sed ille nihil ad te misit?

Imò, pecuniam.

Euge; nullus est jucundior nuncius.

Ita aiunt.

Tu verò sic respondes quasi fabulam audias.

Quin pejus audio.

Quidnam?

Merum mendacium.

Egóne mentitus sum?

Non dico te esse mentitum, sed falsum dixisti.

Ego quid dicas non intélligo.

Dabo operam ut intélligas.

Obsecro te.

Si nullus est jucundior nuncius, quàm de allata nobis pecunia, quid ergò est *Evangelium Christi?*

Quis est jucundior nuncius, quàm *gratia Dei*, quam Christus attulit nobis per Evangelium.

Fáteor *nihil esse jucundius Evangelio*, iis *duntaxat*

more pleasing then the Gospel, to them onely that believe it, and embrace it from their heart.

qui credunt ei, & ex animo amplectuntur.

L. Truly I mean so.

Equidem sic intélligo.

P. But I speak concerning humane and earthly matters, and you presently step up into heaven.

At ego loquébar de humánis & terrénis rebus, tu verò ad cœlum statim ascendisti.

L. So good preachers use to do.

Ita solent boni concionatóres.

P. I did not think you had been such an able Divine.

Non putábam te esse Theólogum maturum.

L. I said nothing, but that which is threed-bare and common.

Nihil dixi, nisi quod est tritum & in médio positum.

P. I wish it were so common and usual, that all men would believe in Christ!

Utinam illud adeò vulgáre & protrítum foret, ut omnes in Christum créderent!

L. All men will never believe.

Nunquam credent omnes.

P. What doth hinder.

Quid prohibet?

L. Because many are called but few are chosen, as Christ himself witnesseth.

Quia multi sunt vocati, pauci verò electi, sicut Christus ipse testatur.

P. But that I may hold you no longer, can you help me to speak with your brother a word or two?

Sed ne diutiùs téneam, potesne facere ut fratrem tuum paucis conveniam?

L. I can scarce do it.

Vix possum.

P. Why so?

Quid ita?

L. For he hath a great many things in charge from our father, in minding of which he is wholly taken up.

Nam habet à patre nostro mandáta plúrima, in quibus curandis totus est occupátus.

P. Will he not sup at home,

Numne cenábit domi,

at your house?

L. I think he will sup there.

P. I will go then about supper time.

L. Come I pray you, and you shall sup with us all under one.

P. I do not say nay.

L. Fare you well in the mean time, but see you think on it to be there in time.

P. At what a clock?

L. Before six.

P. It is a very convenient time for me.

Col. 9. *Vignolius. Angelinus.*

V. I pray thee, Angelinus, stitch me this paper together.

A. Why do you pray me? It is none of my trade.

V. And yet you often stitch for others.

A. How many sheets have you?

V. Eight: but they are folded already, they want but onely sewing in parchment.

A. What will you give me, if I stitch them for you?

V. I have nothing that I can give you: for I have no money.

A. Then seek you another workman; for I will not do it for nothing.

V. My Angelinus, you are such

apud vos?

Cœnabit, opinor.

bo igitur sub horam cœnæ.

Veni, precor, & *eâdem operâ* nobiscum cœnâbis.

Non recuso.

Interim vale, sed *fac memoriæ adesse tempori.*

Quota hora?

Ante sextam.

Horâ est mihi commodissima.

Col. 9. Vignolius. Angelinus.

Rogo te, Angeline, *compinge mihi hanc chartam.*

Quid me rogas? *non est ars mea.*

Et tamen sæpe compingis aliis.

Quot habes schedas?

Octo: sed jam sunt complicatæ, *tantùm restat insuere membranæ.*

Quid dabis, si tibi compégero?

Nihil habeo, quod possum dare; nam *pecunia nulla mihi est.*

Ergò *quære tibi alium opificem: non* enim *gratis faciam.*

Mi Angeline, tu es tam

a good boy, and will you deny me such a small matter.

bonus, *denegabis mihi rem tantillam?*

A. Do you know what the Proverb says?

Scin'tu quid habet provérbium.

V. What Proverb do you mean?

Quod provérbium dicis?

A. Claw me and I will claw thee, i. i. One good turn bid's another.

Manus manum fricat.

V. What meane's this?

Quid hoc sibi vult?

A. Give something if you would receive any thing.

Da aliquid, si quid velis accipere.

V. If I had any thing, truly I would give it you with all my heart.

Si quid haberem, certè libenter darem.

A. Give me your bever.

Cedò merendam tuam.

V. My bever? woe is me poor boy! what should I eat?

Merendam? ah me miserum! quid éderem?

I had rather give you my cap, if I durst.

Mallem dare pileum, *si auderem.*

A. Your bever is but a small matter.

Merenda tua parva res est.

A. But I am very hungry.

Sed *vehementer esúrio.*

A. What is the reason?

Quid causæ est?

V. Because I had nothing to my dinner, but a piece of bread, and three or four Walnuts.

Quia nihil prandi, nisi *fruslum panis*, & tres aut quatuor juglandes.

A. How now; what was the reason?

Eho; quid causæ fuit?

V. Because my mother was from home.

Quia *mater domo aberat?*

A. Who then gave you your bever?

Quis ergo tibi dedit merendam?

V. Shee.

Ipsa.

A. But you said she was out of the way.

Atqui dicebas eam abluisse

V. It is true; for she was out of the way at dinner time, and she came not again, till a little before bever-time.

Verum est; aberat enim tempore prandii, nec rediit, nisi paulo ante merendam.

A. Did you eat nothing at home, before you came to the school?

Nihilne ediſti domi, antequam in ludum venires?

V. Nothing.

Nihil.

A. Why not?

Cur non?

V. Because I was afraid I should not be there in time.

Quia *timébam ne adeſſe in témpore.*

A. The sound of the Bell should give you sufficient notice.

Tintinnábuli ſónitus te ſatis admonére debet.

V. But we seldom hear it from our house.

Sed *raro audimus* è noſtris ædibus.

A. Why so?

Quidita?

V. Because it is too far off from this school.

Quia longè nimis ab hac ſchola diſtant.

A. Are all those thing true which you tell me?

Suntne vera iſta omnia, quæ mihi narras?

V. They are true indeed, Angelinus.

Vera profecto, Angeline.

A. Come on, give me your paper; I will make thee a neat book: do you in the mean time eat your bever.

Age, da mihi tuam chartam, ego tibi compingam elegantem libellum; tu interim ede merendam tuam.

V. I will ask my mother a double, which I will give you.

Ego petem à matre *ſeſtantem*, quem dabo tibi.

A. See you ask not, I will have nothing: but I would rather give you something, if you stood in need.

Cave petas, nihil volo; quin potius darem tibi, ſi egeres.

I thank you

Ago tibi gratias.

Did

A. Did you not think that I demanded your breakfast in good earnest?

V. Truly I thought so.

A. But I spake in jest.

V. Why so?

A. That I might hear you talk a little in Latine.

For I am glad you learn well.

What did you buy this paper for?

V. I gave three half pence for the book.

A. You have bought it well; It is good paper, but you have not folded it well.

Have you any parchment?

V. Look where it is for you.

A. It is well; I will dispatch it sooner, then you can eat your beaver.

V. I will give you most hearty thanks, my Angelinus.

A. You speak honestly, but remember, childe, that you always live in the fear of the Lord, that you be diligent to obey your mother, that you come constantly to the school, that you ply your book, that you do not keep company with them that are naught and rude; lastly, do good to whom you shall be able, as you see I have done to you: do you un

Nonne putabas me seriò pótere abs te merendam?

Profectò sic putabam.

Atqui *dicebam joco.*

Quámobrem?

Ut paulisper audirem te *Latinè fabulari.*

Nam *quòd bene discas gaudeo.*

Quanti emisti chartam hanc?

Dedi pro códice *ossam cum semisse.*

Non emisti male;

Bona est, sed non recté complicasti.

Habes membránam?

Ecce tibi.

Bene res habet; ego citiùs confécero, quàm tu merendam peréderis.

Habebo tibi maximam gratiam, mi Angeline.

Honestè loqueris; sed memento, fili, ut semper *vivas in timóre Dómini,* diligenter obedias matri, *sis frequens in schola,* diligens in studiis, nè *verseris cum pravis ac dissolutis; denique quibus poteris benefacito,* quomodo vides me fecisse tibi: intellexistin?

	derstand me?		
V.	Very well.		Optimè.
A.	See then that thou often call it to minde.	120	Fac igitur ut sæpe recordéris.
V.	I will do so, God willing.		Faciam, Deo volente.
A.	Eat now at your leasure.		Ede nunc *otióse*.
	Col 10. *Divinus. Albus.*		Col 10. Divinus. Albus.
D.	What did your mother give you for your drinking?		Quid tibi dedit mater in merendam?
A.	See.	5	Vide.
D.	It is flesh; but what is it?		*Caro* est, sed quænam?
A.	Beefe.		*Búbula.*
D.	Whether fresh or salt?		Utrum recens an salsa?
A.	It is poudered beefe.	10	Est *búbula salita.*
D.	Whether fat or lean?		Utrum pinguis, an macra?
A.	Ho you coxcomb, do you not see it is lean.		Eho *inepte*, non vides macram esse?
D.	Had you not rather it were Veale or Mutton.	15	Annon malles esse *vitulínam* aut *vervecínam*?
A.	Both is good, but of all kinde of meat I like kids flesh the best, especially roasted.		Utraque bona est, sed *in omni genere sapit mihi hœdina, præsertim assa.*
D.	Oh you sweet tooth'd boy, are you so dainty mouth'd?	20	Hem *delicátule, jámne palátum tam doctum habes.*
A.	I speak as I think, for we must not lie.		*Dico ut sentio*, nec enim est mentiendum,
D.	God forbid we should lie. For we are the sons of God, and the brethren of Christ, who is the truth it self, as he speaketh of himself doth witnesse.	25 30	*Absint à nobis mendácia*; sumus enim filii Dei & Christi fratres, qui est ipsa veritas, ut ipse de se loquens testátur.
A.	But to the matter. I loke Pork too very well,		Sed *ad rem*, *Suillá quoque vescor libenter*, *módico* when

when it is cozned with a little salt, and will boyled.

sale aspersâ & bene cocti.

D. O the wonderful grace of God, who vouchsafes to us so many kinds of meat, and so good!

O mirificam Dei grátiam, qui dat nobis tot opsoniórum genera, & tam bona!

A. How many poor folks do you think there are in this City, that live onely upon barley bread, and yet have not their belly-ful of it?

Quot putas esse in hac urbe pauperes, qui *solo pane hordeaceo victitant*, neque tamen ad saturitátem.

D. I make no question, but there are a great many, especially in such a dearth of victuals.

Non dubito multos esse, tanta præsertim *annónæ caritate*.

A. Therefore what thanks ought we to give God, what praise ought we to sing to him, in such abundance of good things?

Itaq; nos in tanta rerum bonárum copia, quantas Deo gratias ágere debémus, quas laudes illi dícere?

D. Therefore let us highly extoll his benefits every where; and in the interim let us pray, that he would pity the want of his poor servants.

Ejus igitur beneficia *magnificè* ubique *prædicemus*, atque interim precémur, ut pauperum suórum miserétur inopiæ.

A. I wish that he would thoroughly move our hearts thereunto by his holy Spirit.

Utinam ipse corda nostra sancto Spiritu ad eam rem péniteat afficiat.

D. So pray I.

Ita precor.

Col. 11. *Erasmus. Bessonius.*

E. Why do you laugh?
B. I know not.
E. Do you not know?

Col. 11. Erasmus. Bessonius.

Quid rides?
Nescio.
Nescis?

It is a great sign of folly.

B. Do you call me fool then?

E. No indeed, but I tell you it is an argument of a fool, when one laugh's and knows not why he laugh's.

B. What is folly?

E. If you diligently turn over your *Cato*, you shall find, what you enquire after.

B. I have not my *Cato* now, and I will do an other busines.

E. What busines have you?

B. I have something to learn out of my grounds of Grammar.

E. In the mean time you do seek to talk, you little fool.

B. Tell me, I pray thee, that in *Cato* concerning folly.

E. *It's chiefest wisdom folly for to faign in time convenient.*

Have you not learnt this?

B. Yes, but I did not call it to mind.

E. When you shall be at home look upon your book.

B. O what great thanks I give you!
I will propound that question to some body, that will not be able to answer me, and so he shall be cap't.

Magnum signum stultitiæ.

Me igitur stultum vocas?

Minimè ve ò, sed dico tibi *argumentum esse stultitiæ, cum quis ridet, et nescit causam ridendi.*

Quid est stultitia?

Si diligenter evolvas *Catónem* tuum, istud quod quæris, invénies.

Nunc non habeo meum *Catónem*, & volo aliam rem ágere.

Quod habes negótium?

Habeo ediscere aliquid de rudimentis.

Interim quæris fabuláti ineptule.

Dic mihi quæso de stultitia in *Catóne.*

Stultitiam simulare loco prudentia summa est.

Annon hæc didicisti?

Imò, sed non recordábar.

Quum domi eris, inspice librum tuum.

O quantas gratias ago tibi!

Ego propónam alicui istam quæstiónem, qui non póterit mihi respondére, & sic erit victus.

Hold

E.	Hold your peace, boy, hold your peace, and ply your book, lest you be whip't.	40	Tace, puer, *tace & stude*, ne vapules.
B.	I do not greatly care; I can almost say my lesson.	45	*Non multùm curo: ego ferè tenea prælectiónem.*
E.	Unlesse you hold your peace I will tell the Monitor; who will presently set you down.	50	Nisi táceas dicam observatóri, qui te statim notábit.
B.	Tarry, tarry, I will say no more.		*Mane, mane*, nihil dicam ampliús.
E.	But remember what I told you.		Sed *memento id quod dixi tibi.*
B.	What is that?	55	Quidnam est?
E.	That you never laugh unless there be cause.		Ne rideas unquam sine causâ.
B.	But it is no harm to laugh.		Sed *ridere non est malum.*
E.	I do not say so.	60	Non dico istud.
B.	What then?		Quid igitur?
E.	It is a fond thing to laugh without a cause.		*Stultum est sine causâ ridere.*
B.	Now I apprehend you.		*Nunc intélligo.*
E.	Call it often to minde,	65	Recordáre sæpe.

	Col. 12. *Cleophilus. Melchisedec.*		Col. 12. Cleophilus Melchisedec.
C.	Have you any new's?		*Ecquid habes novi?*
M.	I had a letter from my brother, that dwels at Lyons.		*Accépi líteras à fratre* [illegible] Lugdûni hábitat.
C.	When had you it?	5	Quando accepisti?
M.	Yesterday towards night.		Heri sub noctem.
C.	Who brought it;		Quis áttulit?
M.	A Fisher-man.		Piscárius.

C. What underſtood you by that letter?

M. That all was well there, as concerning the Goſpel.

C. Do you repeat the truth?

M. Tarry, and I will ſhew you the letter it ſelf after dinner.

C. Truly we have cauſe to be glad for our brethren.

M. I, and to give moſt hearty thanks to our God.

C. Truly we ought to do that at all times; but now eſpecially when we here thoſe things that pertain to his glory.

M. I wiſh we may alwayes have this in minde!

C. Will you acquaint me with your letter then?

M. As I have promiſed you.

C. After dinner then?

M. I, do you make any queſtion?

C. In the mean time fare you well.

M. Fare you well, and God be with you, *Cleophilus*.

Quidnam intellexiſti ex iſtis literis.

Omnia bene illic habére quod ad Evangelium pertiner.

Veráne præ dicas?

Expecta, literas ipſas oſtendam tibi *à prandio*.

Eſt profectò quòd noſtris fratribus gratulémur.

Scilicet, quòdque Deo noſtro máximas gratias agámus.

Id quidem præſtáre debémus omni témpore; ſed nunc máximè, quum audiámus ea, quæ ad gloriam ejus præcipuè pértinent.

Utinam hoc ſemper habeámus in memória!

Communicábis igitur mecum tuas literas?

Ut promiſi.

Ergo poſt prandium?

Etiam, dúbitas?

Interea vale.

Vale, & ſalve *Cleóphilus*.

Col. 13. *Iſrael.*
Matthew.

I. Is your brother at home?

Col. 13. Iſrael.
Matthæus.

Eſt ne domi frater tuus?

M. Why do you ask that?
I. My father would speak with him.
M. He is not in this Town.
I. Where then?
M He is gone into another countrey.
I. When?
M Three dayes ago.
I. Whither is he gone?
M To *Paris*.
I. Which way is he to travel?
M By *Lyons*.
I. Whether went he on foot or on horse-back?
M. He rid.
I. When is he to come back?
M. I know not.
I. But what time did your father appoint him.
M. He gave him order to be here at the twentieth day of this moneth.
I. God send him well thither and back again.
M. So pray I.

Cur istud rogas?
Pater meus volebat eum convenire.
Non est in hac urbe.
Ubi igitur?
Peregre profectus est.
Quando?
Nudiustértius.
Quónam ivit?
Lutetiam.
Quâ iter faciturus est?
Lugdúno.
Utrum pedes an eques ivit?
Ivit equo.
Quando est rediturus?
Nescio.
Sed quem terminum constituit illi pater?
Jussit ut hic adesset ad vicésimum hujus mensis diem.
Ducat illum Deus, ac reducat.
Ita precor.

Col. 14. *Ducus. Ballinus*

D. When will you go home?
B To morrow, by Gods help.
D Who gave order?
B My father.

Quando profecturus es domum?
Cras, *Deo juvante.*
Quis jussit?
Pater.

Col. 14. Duxus. Ballinus.

Quando profecturus es domum?
Cras, *Deo juvante.*
Quis jussit?
Pater.

D.

B.

D.

Bur

D. But when did he bid you?
B. He writ to me the laſt week.
D. What day did you receive the letter on?
B. On Friday.
D. What had your letter in it beſides?
B. That all were well, and that the beginning of the vintage would be ſhortly.
D. O happy boy you, that make ſuch haſt to the vintage.
B. Would you have me ſpeak to my father to ſend for you?
D. What a good turn ſhould you do me! But I am afraid he will not.
B. Yes, he will be glad both becauſe of our acquaintance, and becauſe we ſhall exerciſe our ſelves in ſpeaking Latine, and confer ſometimes together about our books.
D. Oh, I leap for joy every bit of me. I pray thee, my dear heart, have a care of that.
B. You ſhall finde it: In the mean time let us beſeech God, that he would turn our actions and intentions to the glory of his name.
D. Thou doeſt give me good adviſe, and ſurely it is good for us ſo to do.

Quando autem juſſit?
Ad me ſcripſit *ſuperiore hebdómade.*
Quo die acceperis literas?
Die Veneris.
Quid continebant præterea *literæ?*
Omnes rectè valére, *Proximis diebus* initium fore vindémiæ.
O fortunátum, qui vindemiátum próperas.
Vis dicam patri meo, ut te accerſat.
Quàm gratum mihi faceres!
Sed *véreor ut nolit.*
Imò gaudébit, cum propter noſtram conjunctiónem, tum vero quia & Latinè colloquendo nos exercébimus, & *de ſtudio* una *interdum conferémus.*
Oh, *gaudeo totus exilio.*
Amábo te id cura, *mi animule.*
Semtes: Interim Deum precémur, ut dicta & conſilia noſtra vertat in gloriam ſui nóminis.
Bene mones, & certè *ita expedit facere.*

Col. 15. *Aurelius. Lambert.*

A. Lambert, stay your pace a little: whither are you going so fast?

L. Straight home.

A. Why so?

L. My mother would speak with me a little.

A. Do you not know why?

L. I know not, unlesse perhaps she take order to get me some winter clothes made.

A. That is very likely: for winter is now neer at hand.

L. Frosts and ice too are already seen in some places.

A. Within these few dayes I saw some folkes that dwell in the mountains in the market, who said there fell a great snow the last week, when as here in the interim we saw nothing but misling showers.

L. I heard that very same thing too at our house of countrey folks, that brought us wheat. But I am compell'd to break off discourse, lest

Col. 15. Aurelius. Lambertus.

Siste parumper gradum, Lamberte, *quò properas?*

Recte domum.

Quid eó?

Mater vult me paulùm convenire.

Nescio quamobrem;

Nescio, nisi fortè ut *vestimenta hyberna mihi faciendà curet.*

Istud est verisimile; Jam enim *instat hyems.*

Jam visa sunt *gelicidia & glacies* etiam alicubi.

His diebus vidi in foro *montanos* quosdam, qui dicébant *magnam vim nivium* decidisse superiore *hebdomade*, quum hic interea *lentas pluvias* tantùm videremus.

Ego quoque id ipsum audivi domi nostræ ex rusticis, qui tritícum nobis advexerant.

Sed *cogor abrumpere sermónem*, ne mihi

my mother should be angry with me.

A. But hark you, my *Lambert*, bring me some grapes from home: for you had a very plentiful vintage.

L. I shall bring enow (I hope) for us both, unlesse perchance my mother be angry with me.

A. God forbid that.

Col. 16. *Pelignus.*
Bartholomew.

P. Whither go you so nimbly?

B. To the barber.

P. I will go with you too.

B. Have you asked leave?

P. I have not asked, but tarry for me a little, whilst I go to ask.

B. Make haste then.

P. I will be here again by and by.

I am come again.

Let us go just now.

B. With what countenance did our master entertain you?

P. Truly with a cheerful one.

B. He entertained me too with the like.

P. He doth not use to be angry with us, nnlesse we go to him in an nnseasonable time.

scatur mater.

Sed heus tu mi *Lamberte*, *adfer mihi domo aliquot uvas*: nam *amplissima* fuit vobis *vindemia*.

Adferam (ut speto) *utriq; nostrúm affatim*, nisi si quid fortè mater iráta est mihi.

Istud avertat Deus.

Col. 16. Pelignus.
Bartholomæus.

Quónam is tam celériter?

Ad tonsórem.

Ego quoque unà tecum.

Rogasti veniam?

Non rogavi, sed *tânti per exspecta me, dum eo rogatum.*

Festina igitur.

Mox rediero.

Redii;

Eamus nunc jam.

Quo vultu te præceptor excépit?

Hilari sané.

Eodem me quoque excéperat.

Non solet irasci nobis, nisi illum adeámus *intempestivé.*

B. what one a mong a thousand is there that will not take it ill?

A. Even we, that be children, are often angry with our school-fellowes, when they interrupt our employments, how mean so ever they be: but let us now give over; I see the Barber in very good time at his shop-door.

B. It's well, there are none then that wait there; by this means we may tarry the lesse while.

Quotusquisq; id non ægrè fert?

Etiam nos qui pueri sumus, sæpius irascimur condiscipulis, quum studia nostra, *quamtulacunque sunt*, interpellant; sed *jam desinimus*; *optimè* tonsorem *ante officinam* video.

Euge, nulli sunt igitur expectantes; ita fiet ut *minus diu* moremur.

Col. 17. A. B.

A. And wither do you go alone?

B. You are ever beginning something with a verse.

A. It is an easie thing to begin a verse, but not so to draw it out to the end.

But tell me, whither go you now?

B. Straight to the haven.

A. What businesse have you at the haven?

B. I am going to see what victuals is brought me.

A. Will you have me to bear you company?

B. I, and to guide me the way too, if you think good.

A. I never learned to be a

Quò nunc solus abis?

Semper à vé sibus aliquid auspicáris.

Facile est carmen incipere, deducere non item.

Sed dic, quò nunc is?

Rectà in portum.

Quid in portu habes negotii?

Viso ecquid alimenti mihi advectum sit.

Vis me tibi cómitem?

Imò etiam ducem, si tibi invidétur.

Nunquam dux esse didici

guide

guide, but I have often plaid the companion,

B. It is nothing to purpose to talk much here: let us go together.

A. Let us go indeed: we may talk more at large, as we walk by the water side, if the ship be not yet come up.

B. What if it be come up already?

A. Yet we may walk abroad long enough, whilst it is unladen

sed sæpe egi cómitem.

Nihil ad rem pértinet plúribus verbis hic fabulári: eámus una.

Eámus sané: confabulári licebit ampliùs, ambulando *in ripa locus*, si *navis* non *appulsa sit*.

Quid si jam appulsa?

Tamen *deambulári* satis diu potérimus, dum exonerábitur.

Col. 18. *The Monitor. The boy.*

N. Where is *Peter*?

P. He is gone abroad.

N. Whither?

P. He is gone into the countrey.

N. With whom?

P. With his father.

N. Who came for him?

P. His fathers man.

N When will he come to the Town again?

P. About eight dayes hence, as he said.

N. Of whom did he ask leave to go away?

P. Of the under-master.

N. Why not rather of the head-master?

P. He was gone forth about businesse,

Col. 18. Nomenclator. Puer.

Ubi est *Petrus*?

Ivit foras.

Quò?

Abiit rus.

Quicum?

Cum patre.

Quis vénerat accersítum?

Patris famulus.

Quando est in urbem redítúrus?

Hinc (ut dixit) *ad octávum diem.*

A quo petívit abeundi veniam?

Ab hypodidáscalo.

Cur non potiùs a ludimagistro?

Ad negótia profectus erat.

N. I am satisfied.

Sat habeo.

Col. 19. *Richard. Nigar.*

Col. 19. Richardus. Niger.

R. Whither are you going up?
N. Into our chamber.
R. Why so?
N. To fetch my pen and inke.

Quò ascendis?
In cubiculum nostrum.
Quid eó?
Petitum *thecam scriptoriam.*

R. Bring me my girdle all under one.
N. Where is it?
R. Upon my chest.
N. I will bring it; but do you tarry here for me.
R. I will not stir any whither.

Adfer mihi cingulum *eâdem óperâ.*
Ubi est?
Super arcam meam.
Adferam; sed *tu me hìc expecta.*
Nusquam moveo.

Col. 20. *Lenimus. Gerardus.*

Col. 20. Lenimus. Gerardus.

L. Ho *Gerard*!
G. What would you have?
L. You are sent for.
G. Who comes to call me?
L. Your brother.
G. Where is he?
L. He tarry's for you at the door.
G. Are you sure it is my brother?
L. Why should I not be sure? I saw him and spake with him.
G. Truly I will go see, what the matter is.

Heus *Gerarde!*
Quid vis?
Accersêris.
Quis me vocat?
Frater tuus.
Ubi est?
Præ foribus te expectat.
Certo scis esse fratrem meum?
Quid ni sciam?
Vidi illum, & fum alloquutus.
Viso sanè, quid sit.

Col. 21. Putaneus. Vilactus.

P. Do not you know that we are forbidden to speak softly amongst our selves?

V. How should I but know, seeing our master doth so often presse upon us the reasons of it?

P. Why then did you do the contrary just now;

V. Because *Isay* began to speak to me so.

P. What then? you should have told him of his fault, but not have done as he did.

V. I should, but it came not then into my minde.

P. But in the mean time you are to be set down.

V. No surely; unlesse you will be sharper then the master himself.

P. Tell me the reason why.

V. Because the master forbids any one to be set down, that doth voluntarily confesse his fault, so the fact be not such, as is forbidden by the word of God.

P. Doth not God command us to honour our father and mother?

V. That is the fifth Commandement in the Decalogue.

P. But (as we have it in the Catechisme) that Commandement extends further,

Col. 21. Putaneus. Vilactus.

Nescis vetitum esse, ne *submisse loquamur* inter nos?

Quid nescirem, cum præceptor tam sæpe nobis inculcet ejus rei causas?

Cur igitur modò faciebas contrà?

Quia *Isaias* ita me cœperat alloqui.

Quid tum; *debuisti illum admonere, non imitari.*

Débui, sed tunc mihi non venit in mentem.

Sed interim notandus es.

Minimè verò; nisi vis esse *ipso præceptore severior.*

Dic mihi causam.

Quia præceptor vetat quempiam notari, qui sponte delictum agnoverit, *modò ne tale sit factum* quod verbo Dei interdictum sit.

Nonne à Deo præceptum est, ut parentibus obediamus?

Illud est quintum Decalogi præceptum.

Atqui (ut habemus in Catechismo) *præceptum illud patet latius.*

For

For under the name of father and mother it comprehend's masters and magistrates, and to conclude, all those unto whom God himself hath subjected us.

Nam *parentum nomine* præceptóres complectitur & magistrátus, & denique omnes quibus Deus ipse nos subjecit.

V. Truly I do not deny those things which you say to be true; but I had rather ask of the master, then contest with you; otherwise you would draw me into a greater evil, that is, the fault of contention, which our master hath much more forbidden.

Non équidem nego vera esse quæ narras; sed malo præceptórem consúlere, quam tecum disputáre; alioquin *in majus malum me inducerem*, quod est contentiónis vitium, multo magis à præceptóre vétitum.

P. You say fair; therefore remember to put the master in minde, when he shall call us to an account.

Æquum dicis; *memineris* igitur *præceptórem admonere*, cum *rationes* à nobis éxiget.

V. Do not think that I will forget, especially when it is my own case.

Ne putes me oblitúrum, præsertim cùm *res mea agatur*.

Col. 22. *Rossetus.* *Ferrerius.*

Col. 22. Rosletus. Ferrerius.

R. Whence come you?

Unde venis?

F. From the market.

E foro.

R. What newes did you hear there?

Quid illic audisti novi?

F. None.

Nihil.

R. None?

Nihilne?

F. None at all.

Prorsus.

R. It is a wonder you heard

Mirum est te nihil audivisse

A. nothing

B.

A.

B.

nothing concerning war, or other English matters.

F. I do not use to inquire after those things that do not belong to me.

R. Be it so, yet you use to hear something as you go to and fro.

F. That I may not tell you a lye, I heard something as I went along.

R. Tell me what, I pray you.

F. I have no time to tell you now.

R. Why not?

F. I must make haste somewhither else.

R. Whither?

F. It is nothing to you.

R. When will you come then & see us again, that we may hear it of you?

F. After dinner, if I have any leasure.

R. I pray you see you may have leasure.

F. I will do my best, but you hold me too long. Fare you well.

de bello, aut de cæteris rebus Anglicis.

De iis quæ nihil ad me pértinent, non soleo percontári.

Ésto, sed tamen *aliquid vel in tránsitu audire soles.*

Nè mentiar, intellexi nonnihil *in tránsitu.*

Narra, quæso.

Nunc non est narrandi spatium.

Cur non?

Est mihi alio properandum.

Quónam?

Nihil ad te.

Quando igitur revísses nos, ut ex te istud audiámus?

A prandio, *si licébit per otium.*

Amabò te, fac liceat.

Dabo operam; sed *me détines diútiùs.*

Vale.

Col. 23. *A. B.*

A. Whence come you?

B. From the market.

A. Who sent you thither?

B. My mother.

Col. 23. A. B.

Unde venis?

A foro.

Quis te illuc míserat?

Mater.

What

A. What did you in the market?
Quid egisti in foro?

B. I bought some peares.
Emi pyra.

A. Do you not know we are forbidden to buy any fruit?
Nescis nobis vetitum esse émere fructus áliquos?

B. Who know's not that?
For it was spoken openly in the hall.
Quis illud ignórat?
Nam dictum est palàm in aula.

A. How then durst you buy any peares?
Qui igitur ausus es émere pyra?

B. My mother gave me a double, to buy me some for my drinking.
What harm have I done, if I have done as my mother bade me?
Mater dèderat mihi *sextantem*, ut mihi émerem in merendam.
Quid mali feci, si *parui matri*?

Col. 24. *Francis. Dionyse.*

Col. 24. Franciscus. Dionysius.

F. Where have you been these many dayes?
Ubi fuisti *hos diébus*?

D. In the country.
Rure.

F. In what place?
Quo in loco?

D. In our country-house.
In *villâ* nostra.

F. What did you there?
Quid agebas illic?

D. I helped my father.
Ministrabam patri.

F. And what did he?
Quid vero ille?

D. He digged our vines.
Pastinábat vites nostras.

F. When came you back from thence?
Quando illinc rediisti?

D. But yesterday.
Heri tantúm.

F. What did your father?
Quid pater?

D. He came back with me.
Unà mecum reversus est?

F. It is well done; but whither go you now?
Bene factum; sed quo nunc is?

Stra

D. Straight home,
F. But when will you go to the schoul again?
D. To morrow (by Gods help) or at the furthest the day after.
F. Fare you well then in the mean time.
D. And fare you well, my *Francis*.

Col. 25. *Fontetius, Curtetus.*

F. when will *Blasius* return?
C. I do not know certainly; perhaps to morrow: but why do you ask that?
F. Because he hath taken the Bill away with him, and the master will be angry, if there be no body that can call it.
C. Leave that care to me; I have a copy of the Bill.
F. Will you call it then?
C. I will call it.
F. You shall do well, and our Blasius will do you as good a turn, if ever there shall be occasion.

Recte domum.
Sed *quando repetes ludum literarium?*
Cras (*juvante Deo*) aut *summum* perindie.
Ergo interim vale.
Et tu vale, mi *Francisce*.

Col. 25. Fontetius. Curretus.

Quando reditúrus est *Blasius*.
Non certò scio; fortasse die crastino; sed *cur istud rogas?*
Quia secum abstulit *Catalogum*, & *præceptor wastétur*, si nemo sit qui réciter.
Relinque mihi istam curam: habeo Catálogi exemplum.
Recitábis igitur?
Recitábo.
Bene facis, & *noster* Blasius *référet grátiam, si qua se ófferet occasio.*

Col. 26. Gabinus. Furnarius.

G. What dwelling have you?
F. My fathers house.
G. Whence do you come now?
F. From home.
G. Where dined you?
F. At home.
G. Where will you sup?
F. At your house, I hope.
G. How know you?
F. You father himself invited me to day.
G. Where saw you him?
F. At *Varro*'s house.
G. What business had you there?
F. My father sent me to carry a message to him.
G. I would know likewise where you are to lye.
F. At my brothers house.
G. What business have you with your brother?
F. He told our sister, that he would speak with me, when I had leasure.
G. In what house doth he dwell?
F. In a certain hired house.
G. What, hath he no house of his own?
F. He hath one indeed, but he doth let it out to certain tenants.
G. Doth he let out his own house then, and hire another mans?
F. Just, as you hear me say.

Col. 16. Garbinus. Furnarius.

Quod est tibi domicilium?
Paterna domus.
Unde nunc venis?
Domo.
Ubi prandisti?
Domi.
Ubi cœnábis?
Domi vesperæ, spero.
Qui scis?
Pater ipse tuus hodie me invitávit.
Ubi illum vidisti?
Domi Varrónis.
Quid illic erat tibi negotium?
Pater me mísserat nuntiátum aliquid.
Scire etiam *velim ubi fis cubitúrus.*
Domi fratris.
Quid habes negotii cum fratre tuo?
Dixit sorori nostræ, se velle convenire me *otióse*.
In qua *domo* hábitat?
In quadam *conductitia*.
Eho, nullámne habet *propriam domum*?
Habet quidem, sed eam *locat quibusdam inquilinis*.
Locat igitur domum propriam, & *conducit alienam*?
Scilicet, ut ex me audis.

For

G. For how much doth he let it?

F. For eighteen Italian pieces of gold, which they now call *Pistolets.*

G. Why doth not he dwell in that rather?

F. Because it is not seated in a place convenient enough, or (as I may say) fit for the market.

G. But what doth he rent that house of another mans for?

F. A great deal more.

G. How much then?

F. Five and twenty.

G. It is a dear dwelling.

F. Very dear: but what should one do? the conveniency of the place causeth it.

G. Well, (that we may once make an end) I pray you, tell me, do you know where you shall be to morrow?

F. I will come home again, that I may go thence to the school, if God permit.

G. Why do you say, if God permit?

F. Because, without Gods permission, we cannot so much as go out of the house.

G. I heard that often of the master.

F. Why did you ask then?

G. Because it can never be

Quanti locat?

Octodecim aureis Itálicis, quos nunc *Pistolétos* vocant.

Cur illam non potiùs habitat?

Quia sita non est in *loco satis commodo, sive* (ut ità loquar) *mercatório,*

Sed illam aliénam quanti conducit?

Longè pluris.

Quanti igitur?

Quinque & viginti.

Cara est habitatio.

Carissima: sed quid agas? *loci commóditas id facit.*

Agè, (*ut aliquando tandem finiámus*) dic precor, *scisne ubi cras futúrus sis?*

Domum revertar, ut inde in scholam me cónferam, *si quidem permíserit Dóminus*

Cur addis, Si Dóminus permíserit?

Quia, *nisi permíssu Dei, ne domo quidem exire póssumus.*

Istud audivi sæpe ex præcepto.

Cur ergo rogábas?

Quia *nunquam nimis dicitur*

said too much which is well said; especially where the talk is of heavenly matters.

F. We have learned that too of the master.

G. True: but it is good to repeat such things often to exercise our memory.

F. See whither your first question hath brought us by little and little.

G. I desired but to jest with you in a word or two.

F. Come on, because we have now exercised our minds enough, will you not bee content to exercise your body for healths sake?

G. What should I do but be willing?

F. Let us go play at hand-ball then, for I know you love that sport.

G. I love it indeed, but now I have not a ball.

F. Here is one for you, come after me.

G. I follow you with all my heart, do you guide me well.

Col. 27. *The Creditor. The debtor.*

C. When do you look for your fathers return?

D. About eight dayes hence.

tur quod bene dictum fuerit, præsertim ubi de rebus divinis agitur.

Istud quoque ex præceptore didicimus.

Verum: sed útile est tália sæpe repetere *ad memoriam exercendam.*

Vide qno nos *sensim* adúxerit tua prima interrogatio.

Tantum volébam paucis verbis tecum jocári.

Age, quoniam nunc satis animum exercuimus, non vis etiam *corpus exercére valetúdinis causâ?*

Quid ni velim?

Eámus igitur *lusum pilæ palmariæ*, *nam eo lusu scio te delectári.*

Delector sanè, sed nunc pilam non hábeo.

Ecce tibi; *séquere me.*

Ego te sequor libens, tu me bene ducito.

Col. 27. Creditor. Debitor.

Quoad patris réditum expe

Hinc ad diem octavum.

C. How know you the day?
D. My father himſelf writ to me.
C. His comming (I hope) will make you rich.
D. I ſhall be a richer man then Cræſus was, if he bring good ſtore of money with him when he comes.
C. Will you give me that again then, which I lent you?
D. You need make no queſtion, but if you need any more, I will not onely reſtore what was lent me, but will alſo make you amends.
C. How?
D. I will lend you money as well as you lent me.
C. There will be no need, I hope.
D. But you know not what may fall out.
C. Time is very ſhort.
D. I do not ſpeak it to that end, as if I would bode ſome miſchief.
C. What ever men may gueſs God rules all.
D. But why do we make no more haſte to get into the ſchool?
C. You put us minde in good time.

Qui ſcis diem?
Ipſe pater ad me ſcripſit.
Adventus ejus (ut ſpero) te ditabit.
Cræſo ditior ero, ſi bene nummatus venerit.
Tunc mihi mutuum reddes?
Non eſt quod dubites, quin, ſi tibi opus erit amplius, *non modò reddam mutuum, ſed etiam referam gratiam.*
Quomodo?
Pecuniam mutuum viciſſim dabo.
Nihil opus erit, ſpero.
At *neſcis quid poſſit accidere.*
Tempus eſt breviſſimum.
Non eò dico, quod tibi vellem *ominari malum.*
Quicquid eminentur homines, Deus clavum tenet.
Sed *quid ceſſamus* recipere nos in auditorium?
Opportunè admones.

Col. 28. *Picus. Macuardus.*

P. When came you back from home?
M I came back but now.
P. Where is your brother?
M. He tarried at home.
P. Why did he tarry?
M To dine with my mother?
P. And you, why did not you tarry too?
M. I had dined already with my father.
P. Who waited on you?
M. The maide.
P. What became of your mother? where was she?
M. She was at home too, but busie.
P. What about?
M. About taking in wheat, which was brought us.
P. When will you go home again?
M. When my father shall send for me.
P. What day will that be on?
M. Peradventure about foure dayes hence.
P. Why do you go and come so often?
M. It is my parents minde so.
P What do you at home?
M What our father and mother bid us.
P. But in the interim you lose time at your book.

Col. 28. Picus, Macuardus.

Quando rediisti domo?
Tantum redeo.
Ubi est frater?
Mansit domi.
Cur mansit?
Ut prandéret cum matre.
Tu verò, cur etiam non mansisti?
Jam prándéram cum patre.
Quis vobis ministrábat?
Ancilla.
Quid mater? ubi erat?
Etiam domi, sed occupata.
Qua in re?
In recipiendo tritico, quod nobis advectum fúerat.
Quando redíbis domum?
Quum accersar à patre.
Quo die istud erit?
Fortasse *hinc ad quituor di*
Cur *vos tam sæpe commea*
Sic volunt parentes.
Quid ágitis domi?
Quod jubémur à paréntibus
Sed interim *perit vobis studi*
orum tempus.

M. It is not altogether lost.
Non omnino perit.

P. What then?
Quid igitur?

M. As oft as my father is not necessarily employed he exercise's us at all times, at morn, before dinner, and after, before supper, after supper a good while, and last of all too, before we go to bed.
Quoties pater non est *necessariò occupátus*, omnibus horis exercet nos manè ante & post prandium, ante cœnam, *à cœnâ satis diu*, postrémo, etiam *ántequam cubitum eámus*.

P. In what things doth he exercise you?
Quibus rebus vos exercet?

M. He doth exact of us those things especially, which we have learn't at the school all the week; he looke's upon our Themes, and asks us questions about them; he oft-times gives us something to write down, sometimes in Latine, and sometimes in English; and sometimes also he propounds to us a short sentence in our mother tongue, to turn into Latine; and sometimes on the contrary, he bids us turn something in Latine into English: lastly, before and after supper, we alwayes read something out of the English-Bible, and that when all the household is by.
Exigit a nobis ea potissimum quæ tota hebdomade in schola didicimus; *Themata nostra inspicit, ac de iis nos interrogat, sæpe dat nobis aliquid, modò Latinè, modò Anglicè describendum*; interdum etiam nobis *proponit brevem sententiam vernaculo sermone*, quam Latinè vertámus; interdum contra jubet aliquid Latinum Anglicè reddere: postremo *ante cibum, & post*, semper *ex Bibliis Anglicis aliquid legimus*, idque tota præsente familia.

P. Doth he ask you nothing concerning the Catechisme?
Nihilne de Catechismo interrogat?

M.	He doth that every Lords day, unlesse perhaps he be away from home	70	Id facit *omni die Dominico*, nisi fortè domo absit.
P.	You tell strange matters, if they be but true.		*Mira narras, si modò vera.*
M.	Yea, they be far more then what I have told you; for I have forgot the civility of manners, touching which also he is wont to admodish us at the table.	75 80	Imo, *sunt longè plura quam quæ tibi narrávi*; sum enim oblítus *morum* civilitátem; de qua etiam admonére nos solet *in mensâ.*
P.	Why doth your father take such paines in reaching you?		*Cur pater vester tantum sumit labórem* in vobis docendis?
M.	That he may by that meanes perceive, whither we do take paines to no purpose in the school, and mispend our time or no.	85	Ut *sic* intelligat, num in schola *operam ludámus, & tempore abutámur.*
P.	The diligence of the man is admirable, and so is his discretion.	90	Mira hóminis diligéntia, atque adeò prudentia.
	O how you are bound to your heavenly father, that hath given you such a father upon earth!	95	O quàm devincti estis patri cœlesti, qui talem patrem in terra dedit vobis!
M.	He grant, that we may never forget this, and other his benefits.		Faxit ille, ut hoc & cætera ejus beneficia nunquam obliviscámur.
P.	This is a good & godly wish; see that you have it not only in your mouth, but in your heart and more too.	100	*Bonum & pium est istud optatum*; cura ut habeas non modo in ore, sed in animo etiam magis.
M.	I thank you that you give me such faith ul admonitions.	105	*Quod me tam fidéliter monet* habeo tibi gratiam.

P. We owe the duty of giving good advise to all, but especially to our brethren.

M. To our brethren then onely?

P. I call those here brethren especially, who are joyned to us by faith in Christ.

M. You judge rightly: but I will go see whether my brother be returned from home at last, for he is too apt to play the truant.

Bene monendi officium debémus ómnibus, sed maximè fratribus.

Fratribus ne igitur solis?

Eos potissimùm fratres hic dico, qui ex fide in Christo nobis conjuncti sunt.

Rectè judicas; sed viso num frater domo tandem reverterit, nam *ad cessandum promptus est plus satis.*

Col. 29. *Myconius. Petellus.*

M. Do you write in earnest, or do you play the fool?

P. Truly I am writing in earnest; for why should I mispend my time?

But why do you ask that?

M. For I have seen sometimes when you writ well.

P. I write better sometimes.

M. How come's it to pass that you write so badly now?

P. I want helps to write well.

M. Which I pray you?

P. Good paper, good ink, and a good pen.

For this paper of mine (as you see) doth ink piti-

Col. 29. Myconius. Petellus.

Serióne scribis, an tu *ineptis?*

Equidem scribo serio, cur enim témpore abuterer?

Tu verò cur istud rogas?

Quia vidi aliquando quum bene scriberes.

Scribo interdum melius.

Qui fit igitur, ut nunc scribas tam malè.

Desunt mihi bene scribendi adjumenta.

Quæ tandem?

Bona charta, bonum atramentum, bona penna.

Nam *hæc mea charta* (ut vides) *miserè perfluit,*

fully, my inke is waterish and whitish, my pen is soft and badly made.

atramentum est aquósum & subálbidum, penna mollis & malè parata.

M. Why did you not provide all those things in time?

Cur ista omnia matúrè non providisti?

P. I wanted money, and do want it now too.

Pecúnia mihi déerat, & nunc etiam deest.

M. Thou hast fallen upon that common Proverb, He that wanteth money wanteth all things.

Incidisti in illud vulgáre Proverbium, Cui deest pecunia, huic desunt ómnia.

P. So it fareth with me.

Sic ágitur mecum.

M. But when do you hope you shall have it?

Sed quando te speras acceptúrum?

P. My father will either send to me, or come himself the next market day.

In mercátu próximo pater ad me missúrus est, aut ipsemet venturus.

M. I will help you in the mean time.

Ego te interea juvare volo.

P. If you can do so much, you will do me a great kindnesse.

Si quidem id potes, magno beneficio me affeceris.

M. Take this six pence as lent you towards getting paper and other things.

Accipe hos sex asses mutuo ad chartam & cætera comparanda.

P How truly was that spoken, A sure friend is tryed in a doubtful matter.

Quam verè dictum est illud, Amicus certus in re incertá cérnitur!

But what doth move you, to deal so kindly with me of your own accord?

Sed quid te impellit, ut mihi ultro tam benigne facis?

M. That love of God, which (as *Paul* saith) is shed abroad in our hearts.

Chàritas illa Dei, quæ (ut *Paulus* ait) effusa est in córdibus nostris.

P. VVonderful is the power of Gods spirit, which is the

Mira est vis divini Spiritus qui ejus autor est

author

author of that charity.
But in the mean time I must think, how I may be able to requite you.

M. It is a small matter; forbear to take any such thought, lest it hinder you, that you cannot sleep quietly: onely restore me what is lent you, when you can conveniently.

P. I shall restore it (I hope) ere it be long.

M. Let us go to prayers, that we be not set down.

P. Say one thing more, if it please you.

M. What is that?

P. That we be not sent supperlesse to bed to night.

M. Ha, ha, he.

charitátis.
Sed mihi *interim est cogitandum, quómodo tibi referam gratiam.*

Parva res est; omitte istam cogitatiónem, ne te impédiat, quò minùs *in utramvis aurem dórmias*; tantum redde mútuum, *quum tibi cómmodum fuerit.*

Reddam (ut spero) *propédiem.*
Eámus ad precatiónem, nè notémur.
Adde unum, si placet.

Quid est?
Nè *hodie incœnáti mittámur cúbitum.*
Ha, ha, he.

Col. 30. *Velusatus. Stephen.*

V. At what a clock got you up to day?

S. A little a before five?

V. Who 'waked you?

S. No body.

V. Are the rest got up already?

S. No, not yet.

V. Did you not go to call them up

S. I did not go

Col. 30. Velusatus. Stephanus.

Quotâ horâ surrexisti hodie?

Paulò ante quintam.

Quis te expergefécit?

Nemo.

An cæteri *jam surrexerunt?*

Nondum.

Non ivisti illos excitátum?

Non ivi.

V. Why so?

S. I know not, unlesse because I thought that did not belong to me?

V. Do not they call you up sometimes?

S. Yes very often.

V. Therefore you ought to do the like.

S. I confesse, I ought.

V. Remember then, that you do it hereafter.

S. I will remember, by Gods help.

V. But you, what have you done, since you goe out of bed?

S. First, I prayed unto our heavenly father upon my knees in the name of his sonne our Lord Jesus Christ.

V. Well done; what then?

S. Then I got my self ready, and cherished my body pretty well, as becomes a Christian; lastly, I betook my self to my daily studies.

V. If you shall go on to do on that fashion, doubt not, but God will blesse your studies.

S. He hath ever helped me hitherto, such is his goodnesse; nor will he (I hope) forsake me.

V. Thou sayest well; nor will he make your hope frustrate.

Quamobrem?

Nescio, nisi quia non putabam illud ad me pertinere.

An non te illi excitant interdum?

Imò sæpissime.

Debuisti igitur simile facere.

Debui, fateor.

Memento igitur ut posthac facias.

Meminero, *Deo juvante.*

Sed tu, quid fecisti, *ex quo surrexisti lecto?*

Primùm flexis genibus precatus sum Patrem cœlestem in nomine filii ejus, Domini nostri Jesu Christi.

Factum bene; quid postea?

Deinde ornavi me, & *curavi corpus mediocriter*, ut Christianum decet; postremò ad quotidiana studia me retuli.

Si perges sic facere, *ne dubites quin Deus tua juvet studia.*

Adhuc me semper juvit, *quæ est ejus benignitas*; nec me (ut spero) derelinquet.

Rectè loqueris; nec ille spem tuam frustrabitur.

The

S. The last year I learn't in my Cato; *Keep hope, hope doth not leave men, no not dead.*

Anno superióre dídici in Catóne; Spem retine, spes una hominem, nec morte, relinquit.

V. You have done well, to remember it, for it is an excellent saying, and befitting a Christian.

Quod retinueris, bene feciſti; eſt enim *egregia ſententia, & homine Chriſtiáno digna.*

S. But the author of that book was not a Christian.

Atqui autor ejus libri non fuit Chriſtianus.

V. He was not, the thing is certain.

Non fuit, *certa res eſt.*

S. Whence then did he get so many gallant sentences?

Unde igitur ſumpſit tot pulchras ſententias.

V. Out of the heathenish Philosophers especially. For even they (being enlightened by Gods Spirit) spake very many things which are agreeable to the word of God; which you also may be able to perceive at last, if you will follow your book.

Maximè ex *Philóſophis Ethnicis.* Nam (& ipſi divino Spiritu illuminati) plúrima dixerunt quæ ſunt verbo Dei conſentánea; quod tu quoque videre aliquando póteris, ſi *literárum ſtudium proſequére.*

S. I shall follow it (I hope) if God send my father to live longer.

Ego próſequar (ut ſpero) dummodo ipſe Deus det patri meo vitam longióre.

V. Pray earnestly and from your heart that that may be so.

Precére diligenter, & ex animo, ut illud contingat.

S. I pray for that often every day.

Quotidie id precor ſæpe.

V. The Lord God grant you perseverance in every good work.

Det tibi Dóminus Deus in omni ópere bono perſeverantiam.

S. I wish you the same, that you wish me; and I thank you that you have

Quod mihi optas, idem tibi precor; & gratias ago, quod me tam

advíſen

	advised me so like a brother.		*fraternè monúeris.*
	Col. 31. *Dominicus. Barrasius.*		*Col.* 31. Dominicus Barrasius.
D.	Where are your wal-nuts?		Ubi sunt juglandes tuæ?
B.	What wal-nuts do you talk of?		De quibus lóqueris juglandibus?
D.	Which you had to day for a prize?	5	Quas hodie *ex præmio* accepisti.
B.	Do you ask where they are? As if I were bound indeed to keep them for you.		Ubi sint rogas? quasi verò tibi serváre debúerim.
D.	I do not mean so; but I ask what you haue done?	10	Non sic intélligo; sed quæro quid féceris?
B.	I have eaten them for my drinking.		Edi in merendam.
D.	Hast thou eaten them, silly boy? why did you not keep them rather to play withal?	15	Edisti, miser? cur potiùs non servábas ad ludendum?
B.	I had rather eat them, then lose them.		E'dere malui, quam perdere.
D.	You could lose but twelve.	20	Non pôteras perdere nisi duódecim.
	I confesse it.		Fáteor.
B. D.	But if luck had served, you might have won two hundred, or perhaps more.	25	Quod *si sors tulisset*, potuisses ducentas, aut fortasse plores lucrifácere.
B.	Game is hazardous, as folkes commonly say.		*Dubius est* (ut vulgo dicitur) *ludi eventus.*
D.	What then; we ought alwayes to be indifferent	30	Quid tum? Ubíque *paratus esse* debémus *in utram* bo[illegible]

both wayes, and to take in good part whatsoever shall betide us.

que partem, & boni consulere quicquid nobis evenerit.

B. I know that, but I am not very skilful at that kind of play.

Istud ego scio, sed *non sum admodum ludendi peritus in eo genere.*

D. Go thy way, thou wilt never thrive.

Abi, *nunquam rem facies.*

B. There is no body thrives, except God will; neither would I grow rich by gaming.

Nemo rem facit, nisi Deo volente; nec ego ditari exludo velim,

D. Therefore (I see) I must go look for another playfellow.

Ergo (ut video) *quærendus est mihi colluſor alius.*

B. Truly I do not hinder you.

Nihil sanè impedio.

But tarry a little.

Sed mane parumper.

D. What would you have?

Quid vis?

B. What do you mean by luck, which you mentioned to me even now?

Quid tu vocas fortem, de qua hic mihi mentionem feciſti.

D. Fortune it self.

Ipſam fortúnam.

B. And what is fortune?

Quid autem eſt fortuna?

D. It is the opinion of fooles.

Stul órum eſt opinio.

B. What do fooles think of Fortune?

De fortuna quid opinantur ſtulti.

D. I have no leasure now to answer you about this; but see the masters note upon *Cato*

Nunc mihi non vacat de hoc tibi reſpondere; ſed vide annotationem præceptoris in *Catonem.*

B. Upon what place?

In quem locum?

D. Upon that verse.

In illum verſículum,

Fortune indulgeth bad men to their hurt.

Indulget fortuna malis, ut lædere poſſit.

B. As I perceive, you are not ignorant, what Fortune is.

Ut video, non ignoras, quid ſit fortuna.

D. I know very well, that Fortune is nothing.

Satis ſcio fortunam nihil eſſe.

Why

B.	Why then did you say, *But if luck had served?*	Cur ergò dixisti, *Quod si sors tulisset?*
D.	Such a word over-slipped me so to speak it, after the manner of the Gentiles.	*Excidit mihi sic loqui*, Ethnicòrum more.
	For their books (as the master oft doth teach us) are full of such wicked doctrine.	Nam eorum libri (ut docet præceptor) pleni sunt ejúsmodi impia doctrina.
B.	No wonder, for they had not the true knowledge of God.	Nihil mirum, nempe illi veram Dei cognitiónem non habuérunt.
D.	But do you hear, my *Barrasius*, if you would dispute any more, get some body else to dispute with you; for I must now go play in good earnest;	Sed audi, mi *Barrási*, si vis amplius disputáre, *quære tibi alios disputatóres*; nam mihi nunc seriò ludendum est;
	Yet I would admonish you again first as you did me.	Volo tamen priùs te vicissim admonére.
B.	O what a kindnesse you shall do me!	*O quàm gratum mihi féceris!*
D.	Did not you say these words, Game is hazardous?	Non tu dixisti hæc verba, *Dubius est ludi eventus?*
B.	I confesse I said it, but I fenced it before.	Fateor me dixisse, sed præmunivi.
D.	How do you understand that?	Quomodo istud intelligis?
B.	For I added these three words, As folkes say.	Addidi enim hæc tria verba *Ut vulgò dicitur.*
D.	O crafty fox! You have stop't my mouth.	*O astútam vulpéculam! Os occlusisti mihi.*
	But these things be spoken betwixt out selves without hatred or ill-will.	Sed *hæc inter nos* sine odio aut malevolentia *dicta sint*

B. God knoweth both our minds.
Novit Deus utrúmque animum.

D. For he is the onely searcher of hearts.
Est enim ille solus cordium scrutator.
But what will ye do; will you be dowzing here alone?
sed quid tu, vis hic solus otio torpéscere?

B. I am thinking, with what sport I should exercise my self.
Cogito, quo lusu me exércerem.

D. As if indeed it were to be thought on any longer.
Quasi verò sit diutiùs cogitandum.
Come, follow me, I will lend you some wal-nuts.
Agé, sequere me, dabo tibi mutuò juglandes.

B. Now you speak like a friend; but when shall I give you them again?
Amicé nunc loqueris; sed quando reddam?

D. When two Sundays fall together, if you can no sooner.
Ad Græcas Calendas, si non potes citius.

B. O pleasant youthlet us go.
O festivum caput! cámus.

Col. 32. H. I.

H. Iames.
Iacóbe.
I. What would you have.
Quid vis?
H. Let us say our lesson together.
Repetámus unà prælectiónem.
I. I have no leasure.
Non est mihi ótium.
H. What businesse have you?
Quid habes negótis?
I. I will write.
Volo scribere.
H. What are you going to write?
Quid scribere paras?
I. The masters dictates.
Dictata præceptoris.
H. Why did you not write them yesterday?
Cur heri non scripsisti?
I. At what time should I have writ them?
Quo tempore scripsissem?

When

H. When you played.
I. But I would not lose my opportunity of play.
H. Ah you idle boy, you think of nothing, but playes. Have we not three houres free on Wednesdayes, and Saturdays?
I. They are free indeed, but destined, deputed, appointed and assigned to sport.
H. I, they are devoted partly to sports, or some honest recreation; and partly to studie.
I. I confesse onely for them that will **kill themselves at their books.**
H. Could not you spare an hour and a half from your play yesterday, or at least but one hour.
I. Do you ply your book as much as you will; and I will play as long as I may.
H. Truly **you may** for me but in the mean time **you will do little good at your book.**
I. Do not I give the master satisfaction?
H. **So and so.**
I. Will you then, you studious young-man, be severer then the master himselt? **Let me alone** at last. **Minde you your own**

Quum luderetur.
Ac ego *nolebam amittere ludendi occasionem.*
Ah piger, *nihil aliud quàm lusiones meditaris.*
Nonne diébus Mercurii & Sabbati ternæ sunt horæ liberæ?
Liberæ quidem sunt, sed ad lusum destinátæ, depurátæ, attribútæ, assignátæ.
Imo, partim lusibus aut alicui honestæ remissióni; partim studio literário sunt dicátæ.
Fateor, duntaxat iis qui volunt *immori studiis.*
Non póteras heri sesqui-horam detrâhere ludo tuo, aut saltem horam únicam?
Tu stude quantùm voles; ego vero ludam quamdiu licébit.
Per me quidem *licebit*, sed interim *parùm promovebis in literis.*
Nonne præceptóri satisfácio?
Utcunque.
Tu igitur studiósior, vis esse præceptóre ipso severior?
Omitte me tandem;
Age tuum negotium

	businesse, and I mine.		*meum.*
H.	Well, **do as you list.**		Age, *age ut libet.*
	Col. 33. *Rufus. Castrensis.*		*Col.* 33. Rufus. Castrensis.
R.	When will you **go again to the school?**		Quando *repetes ludum literárium?*
C.	I know not.		Nescio.
R.	Why do you not put your father in minde about this matter?	5	Cur de hac re patrem non ádmones?
C.	What? **do you think I care?**		Quid? *putas me curare.*
R.	Very little, I believe.	10	Parùm ádmodum, ut credo.
C.	Indeed you say true.		Profecto verum dicis.
R	It is sign enough that you do not love learning.		Satis est signi te non amáre líteras.
C.	**I can read, and write, and speak Latine pretywell**; what need I so much knowledge?	15	*Scio légere, scribere, Latínè loqui mediócriter*; quid opus est mihi tanta sciéntia?
	I know more, then three Popish Priests.	20	Ego plura scio, quam tres sacerdótes Papístici.
R	O poor Youth! **do you so slight a thing that is unvaluable?**		O miserum adolescentem! *siccine rem contemnis inæstimábilem?*
C.	Why do you exclaim so?	35	Quid tu sic exclámas?
	How come I to seem so poor to you?		Unde tibi videor miser?
R.	Friend, **I have done you no wrong.**		Amíce, *nulla tibi à me orta est injúria.*
	For what I said to you, **is no railing matter**; that	30	Quod enim dixi tibi, *non est convítium*; ne tu *in* you

you may not take it ill; but I pity you, that contemn that, which affordeth happineſſe.

C. Gain, riches, and pleaſure afford happineſſe.

R. Nay, thoſe things have been many mens overthrow; although riches are Gods gift, and do no hurt, unleſſe it be to them that abuſe them: but indeed no poſſeſſion is more precious to a man then vertue, and the knowledge of honeſt things.

C. You will make us a ſermon then, for ought that I ſee.

R. I wiſh you had diligently heard godly ſermons?

C. Fie upon it, you weary me with your noyſe.
Would you have any thing?

R. That God would bleſſe you with a right minde.

C. Perhaps you have more need of it then I.
Fare you well.

malam partem accipias; ſed miſereor tui, qui id contemnis quod *felicitatem parit*.

Lucrum, divitiæ, & voluptas felicitatem pariunt.

Imo, *iſta multa fuerunt exitia*; tametſi *divitiæ ſunt Donum Dei, non nocent, niſi iis qui abutuntur*: verum enim vero *nulla eſt homini pretioſa poſſeſſio quàm virtus, & rerum honeſtarum cognitio.*

Vis igitur *concionari*, ut tu deo.

Utinam divinas concio audiviſſes diligenter!
Hem, *obtundis me.*

Nunquid vis?

Ut bonam mentem det Deus.
Ea fortaſſe tibi magis eſt quàm mihi.
Vale.

Col. 34. A. B.

A. I wonder what you mean; you are almoſt

Col. 34. A. B.

Miror quid tibi velis; fere ſemper es otioſ

always idle, or prating, or playing the fool.

B. What would you, have me do?

A. To ply your book diligently.

B. Why do you counsel mee that?

A. Out of my love towards you, and for your own benefit.

B. It is in vain for you to counsel me.

A. Why so?

B. Because I have no minde to my books.

A. What then have you a minde to?

B. To learn some trade suitable to my disposition.

A. Have you not bethought you already what trade would please you most of all?

B. Long ago.

A. Why then do you not acquaint your Father?

B. I never durst.

A. Why not?

B. I am afraid he should be angry with me.

A. Intreat the master, that he would tell him.

B. Nay, I intreat you; Do you your self tell the master from me, for I cannot, because I am too bashful.

Will you do what I intreat you?

aut garris, ineptis.

Quid vis faciam?

Ut studeas diligenter.

Cur me istud mones?

Pro meo in te amore, tuique utilitate.

Frustra mones.

Quid ita?

Quia *non est mihi animus in literis.*

Quid ergo velles?

Discere aliquam artem aptam ingenio meo.

Jamne cogitasti, quænam ars tibi placeat potissimum?

Jampridem.

Cur ergò *patrem* non *admones?*

Nunquam ausus fum.

Cur non?

Vereor ut mihi irascatur.

Roga præceptorem, ut illi dicat.

Imo te oro;

Dic tu ipse præceptori meis verbis, nam *verecundia me impedit.*

Faciésne quod rogo?

A. I will be sure to do it, and that too as willingly as can be.

Faciam certè, idque libentissimè.

For it troubles me much to see you so carelesse.

Valde enim *tædet me videre te adeò remissum.*

B. O what a courtesie will you do me!

O quàm mihi gratum feceris!

A. But the master will call you to him.

Sed præceptor te appellábit.

B. What then? An occasion offered will make me bold to open my minde freely.

Quid tum? *Oblata occasio me audacem reddet ad mentem meam libere aperiendam.*

A. You are in the right of it.

Rectè judicas.

B. Do you then see you remember your promise; and afterwards tell me what answer he gives you.

Tu igitur *fuæ promissi memineris?* deinde *renuncia mihi quid ille tibi responderit.*

A. Otherwise I should but be a bad messenger for you.

Alioquin essem tibi nuncius inutilis.

Col. 35. *Michael. Frisius.*

Col. 35. Michael. Frisius.

God save you, *Frisius.*

Salve, *Frisi.*

M. And God save you too, *Michael.*

Tu quoque salvus sis, *Michael.*

F. What a clock is it?

Quota est hora?

You shall presently hear it strike half an hour past five.

Mox audies sonum semihorii post quintam.

M. It is well, we shall be there soon enough.

Bene habet maturè satis adibimus.

F. I am glad I have met you, that we may talk in Latine together all the while as we go.

Gaudeo me tibi occurrisse, eúntes Latinè tantisper colloquamur.

M. Truly that is a profitable and pleasant exercise.

Ea sanè est utilis & jucunda exercitátio.

M. As oft as I light upon any of these **lose Rascals**, I had rather meet with a carter. For I cannot think upon any thing by the way for them, **their manners are so distastful to me.**

Quoties incido in aliquem ex istis *dissolutis nebulonibus*, mallem *rhedarium* offendisse. Non enim per eos mihi licet aliquid in via meditari, adeo *mihi sunt eorum mores odiosi.*

F. No wonder. For they are commonly such, as will neither speak any good, nor endure to hear it.

Nil mirum. Nam ferè sunt ejusmodi, ut neq; loqui velint quid pium boni, *neque audire sustineant.*

M. What should you do with them, that have no care, but that they may satisfie their lusts?

Quid cum illis agas, quibus nihil est curæ, nisi ut suas libidines expleant?

F. **They talk of nothing, but their dainty dishes, and meer bezling together in private Ale-houses.**

Nihil aliud crepant, nisi suas cupedias, & meras compotationes in secretis cauponulis.

M. I, and they laugh at us a-pace, because we speak Latine up and down the streets:

Etiam nos irrident plenis buccis, quod Latinè per vicos loquamur:

And that is the worst thing of all, that they will never suffer themselves to be admonished.

Illud verò est omnium pessimum, quod nunquam se patiuntur admoneri.

F. Because indeed (as the Prophet saith) There is no fear of God before their eyes.

Quia scilicet ut ait Propheta (non) est timor Dei ante oculos eorum.

M. If you shall begin **to advise them any thing fairly**, you shall presently hear, **Hold your tongue, you Preacher, you fill my head full of noyse.**

Si quid occœperis *amicè commonere*, statim audies, *Tace, concionator, obtundis.*

But if you shall say, I will have you to the master, or to the monitor; they cry, oh, do I care! you dare not.

For if you should tell of me, I would be meet with you.

F. Nay indeed they will baste you presently, if the place be far enough out of every bodies sight.

Truly, when one of them found me lately in a by-corner, he gave me two sound checks upon either cheek, and presently ran away.

F. And what did you in the mean time, I pray you?

M Why do you ask that?

It was so suddainly done, that I could scarce see the fellow.

F. But how are we come so quickly and leasurely to the school?

M. So it is usually wont to fall out to them that are talking together.

F. Come, let us go in without any noyse and stir, that we do not hinder them that are at their books.

P. Whence bring you that lic-

Quòd si dixeris, *Deferam te ad præceptorem*, aut ad observatorem; oh, *egone curo!* inquiunt: tu non audéres.

Nam si me accusáres, *non ferres impúné.*

Imò verò *te continuò verberábunt*, si *locus* erit *semotus ab arbitris.*

Profectò, quum quidam cérum me nuper offendisset in quodam *recessu*, *impegit mihi in utramque malam duos ingentes colaphos*, & *aufúgit continuò.*

Quid tu, quæso, interea?

Quid istud quæris? Tam istud súbitum fuit, ut vix hóminem aspícere potúerim.

Sed qui tam citò & sensim ad scholam pervénimus?

Sic fere confabulántibus venire soler.

Age, ingrediámur sine murmure & strépitu, ne *studentes offendámus.*

Col 36. Probus. Amicus.

Unde adfers istam

tle coat, (jump-coat, Gippo?)

A. From home.

P. What will you do with it?

A. I will put it on.

P. It is not time to change it now.

A. When then?

P. To morrow morning, when you rise out of your bed.

A. Thou giveſt me good adviſe. I will tarry.

niculam.

Domo.

Quid vis facere?

Volo indúere.

Nunc non eſt mutandi tempus.

Quando igitur?

Cras manè, quum ſurges è lecto.

Bene mones. Expectábo.

Col 38. *Antonie. Daniel.*

A. O brave! I heard your ſiſter is married.

D. You heard that which is true.

A. Who is her husband?

D. A certain citizen of Lyons, come of honeſt parents.

A. Is he rich?

D. So is he thought to be, but yet my father value's theſe things a great deale more; firſt, that he is a well-behav'd young-man: next, that he is not onely a very good ſcholar, but one that loves learning very well; and laſtly, that he is one that feares God truly, and is a main Profeſſor of Chriſtianity.

A. You tell me notable commendations of the young man.

Col. 38. Antonius. Daniel.

Euge, audivi ſorórem tuam nupſiſſe.

Verum audiſti.

Quis eſt maritus ejus?

Quidam civis Lugdunenſis, *honeſtis parentibus progenitus.*

Eſtne divis?

Sic *habetur*, ſed tamen pater meus hæc longè pluris facit; primùm, quod ille ſit *bene moratus adoleſcens*; deinde, quòd non ſolùm *doctiſſimus*, ſed etiam *bonarum literárum amantiſſimus*; denique, quod *verus Dei cultor*, & *Chriſtianæ religionis ſummus obſervátor.*

Mihi narras egregios adoleſcentis titulos.

O that happy sister of yours who by Gods blessing hath got such an husband!

O felicem sorórem tuam, quæ Dei beneficio talem virum nacta est!

D. Truly you may not unjustly call her happy, it she can but ever acknowledge that blessing, so as to remember alwayes that it came from Gods goodnesse, and therefore to give him everlasting thanks for it.

Fœlicem sanè haud abs re dixeris, siquidem bonum illud perpetuò sic agnoscat, ut semper meminerit ex Dei bonitate profectum esse, ob idque immortalis agat eidem grátias.

A. I believe she will do it.

Credo id factúram.

D. So I hope indeed: for she hath been alwayes instructed so by her parents in the **Christian Religion.**

Ita spero quidem: sic enim a parentibus instituta est in *doctrinâ Christianâ.*

But now **my occasions at home call me back to another place.**

Sed *me* jam *alió révocant domésticа negotia.*

Therefore farewell my *Antonie.*

Ergo vale, mi *Antónii.*

A. And fare you well too, most sweet *Daniel.*

Tu quoque bene vale, suavíssime *Daniel.*

D. Would you have any thing?

Nunquid vis?

A. That you would have me very heartily commended to all your friends, especially to your father & mother, and the **new married wife** her self; and tell her **that I wish her much joy of her happy wedding.**

Ut verbis meis dicas salútem plúrimam tuis omnibus, præsértim patri matríque, & ipsæ *novæ nuptæ*, méque illi *gratulári faustum illud conjugium.*

D. Truly I will do that, and **with all my heart too.**

Ego vero id faciam, & quidem *libentissimé.*

Col. 38. *Henry. Gerard.*

Col. 38 Henri: Gerardus.

H. I did not see you to day at

Hodie te non vidi in

the sermon, what mean's that?

G. I know not what it should mean, yet I was there.

H. Tell me what you have remembred.

G. It belongs not to you to call me to an account.

H. Truly I do not require it. But I ask you that, that we may confer together for our memories sake.

G. I rather choose now to call to my minde by my self. You shall hear me if you will, when the master shall ask us before dinner.

H. What harm would it be, if we should now confer among our selves about that matter?

G. It would be no harm, I confesse; but I have no list to it now.

H. Your list rules you then.

G. Let me alone; why do you trouble me?

H. Truly I let you alone; but hear me one word. It doth not become a boy to be peevish.

G. Nor doth it become a boy to be so troublesome.

Col. 39. *Rublius. Lepusculus.*

R. What have you done with my ruler?

L. I left it in the upper gallery.

ciónę, quid illud sibi vult?

Quid sibi velit nescio, ego tamen interfui.

Narra mihi quæ mandasti memoriæ.

Non est tuam a me rationem exigere.

Ego quidem non exigo, verùm id rogo, ut memoriæ causâ conferámus una.

Malim nunc solus recordâri.

Audias me (si voles) quum præceptor ante prandium nos interrogábit.

Quid mali esset, si nunc inter nos de ea re conferámus?

Nihil mali esset, fateor; sed *nunc mihi non libet.*

Tua igitur te libido regit.

Omitte me; cur molestus es?

Omitto sane; sed audi unum verbum, *Non decet puerum esse morosum.*

Nec *puerum decet* esse *tam molestum.*

col. 29. Rublius. Lepusculus.

Quid feciſti de regulâ meâ?

Reliqui in *pergulâ superiore.*

R. Why have you left it?
L. I forgot it.
R. It is not well done; but thus you use commonly to do, when any thing is lent you
L. I am sorry for my negligence.
R. It is not enough to be sorry, unless you would alter your manners.
L. I will pray to God that he would change them for me.
R. If you be wise; else no body will lend you any thing hereafter.
L. I thank you, that you advise me so kindly.
R. Go now and fetch my ruler; for I want it to rule my paper with it.
L. Now I am going.
R Bring it to me into my chamber
L. You shall have it presently.

Cur eam reliquisti?
Oblitus sum.
Non rectè factum; sed tu sic fere soles, liquid tibi fuerit commodátum.
Piget me negligentiæ meæ.
Non satis est dolére, nisi mores mutáre velis.
Deum precábor, ut mihi mutáre velit.
Si sapis; alioqui nemo tibi posthac commodáre volet.
Habeo grátiam, quod me tam amice monueris.
I nunc pertúm meam régula; est enim ea mihi opus *ad ducendas in charta lineas.*
Nunc eo.
Refer ad me in cubículum.
Mox habebis.

Col. 40. *Emericus Baldus.*

E. Why do you laugh to your self?
B What is that to thee?
E. Because perhaps you laugh at me.
B. How came you to suspect so much?
E. Because you are a naughty boy.
B Truly we are all naught; but I am not worse than you.

Col. 40. Emericus. Baldus.

Cur *solus rides?*
Quid tua?
Quia fortasse rides me.
Unde tibi orta est ista suspicio?
Quia *malus es.*
Omnes quidem mali sumus; at ego te pejor non sum.

Do

Doth no body laugh then, unleſſe he laugh at ſome body?

Nemo igitur ridet, niſi aliquem irrideat?

E. I do not mean ſo; but he that laugh's to himſelf (as I have often heard) is either a fool, or thinketh ſome miſchief.

Non ſic intelligo; ſed qui ſolus ridet (ut ſæpe audivi) aut ſtultus eſt, aut aliquid mali cogitat.

B. I know not whoſe ſaying that is; but whoſe ſoever it is, it is not alwayes true; yet I take your admonition in good part, and adviſe you too, as well as you do me, that you would have a care you be not ſuſpicious; For fearful and ſuſpected perſons wiſh moſt for death, as it is in our moral verſe.

Iſta ſententia cujus ſit neſcio; ſed cujuſcunque ſit, non eſt perpetuo vera: tamen admonitionem tuam in bonam partem accipio, teque moneo viciſſim, ut *caveas ſuſpicionis eſſe*; Nam *timidi & ſuſpecti optatiſſima mores eſt*, ut eſt in moráli noſtro cármine.

E. I remember it. Nevertheleſs I take your admonition in good part.

Mémini. Boni tamen cónſulo admonitiónem tuam.

Col. 41. *Nathanael. Mercurius.*

Col. 41 Nathanael. Mercurius.

N. Whence come you?

Unde venis?

M. From home.

Domo.

N. What are they doing at your houſe?

Quid agitur domi veſtræ?

M. It makes no matter to you.

Nil tua refert.

N. I confeſſe it, but we uſe commonly ſo ask our friends thus, juſt as if we ſhould ask, How do you? How go all things with you?

Fáteor, ſed familiáres ſic rogáre fere ſolémus, perinde quaſi rogemus, *Ut valétis? quomodo ſe veſtræ res habent?*

M. It doth not become one to enquire over-much

De re aliena nimium percontári non decet.

after

	after another bodies matters.		
N.	I hold my tongue; but you seem to me to be overwise respecting your age.		Taceo; sed *videris mihi pro ætâte nimis sápere.*
M.	I say nothing as my own; I have heard it often.		*Nihil meum dico*; id audivi sæpe.
N.	I thank you, that you advise me so friendly; hereafter, by Gods blessing, I will take heed of playing the fool.		Habeo gratiam, quod me adeo amicè moneas; posthac, adjuvante Deo, *cavébo ineptus esse.*
M.	So you shall be wise by little and little.		Ita paulátim sapies.
	Col. 42. *Humbertus. Plautinus.*		Humbertus. Plautinus.
H.	Ho you sirrah, the master is here.		Heus tu, præceptor adest.
P.	What then?		Quid tum?
H.	Look back at him.		Réspice ad illum.
P.	Why so?		Quamobrem?
H.	That you may put off your hat to him, and salute him as he comes.		Ut ei *caput áperias*, & venientem salutes.
P.	It becomes me to do so; but I was thinking of another thing.		Ita docet facere, sed *aliud cogitabam.*
H.	Hold your peace.		Tace.
	Col 43. *Pontanus. Markus.*		Col 43. Pontanus Marcus.
P.	Whence come you?		Unde redis?
M.	From abroad.		Foris.
P.	What went you out for?		*Cur exieras?*
M.	To make water.		*Rédditum urinam.*
P.	What like weather is it?		*Qualis est cœli fácies?*
M.	Mistie.		Nebulósa.
P.	Doth it thaw?		An régelat?

M. The froſt doth ſo give a=gain, that the ſnow begin's wholly to melt.

Sic *reſolvitur gelu*, ut nives omnino liqueſcant.

P. And what doth it rain too?

Etiámne pluit?

M I felt ſomething drop from above.

Senſi aliquid ſupérnè diſtillâre.

P. Perhaps from the houſe=eaves as you went along.

Fortaſſe *in tránſitu, ſtillicidio* tecti.

M. Nay, I know it was from the clouds; and if you do not believe me, look your ſelf.

Imò, é núbibus ſcio; *quod ſi non credis, vide tu ipſe.*

P. As if I may not believe you in ſuch a ſmall mat=ter.

Quaſi ego tibi non credam in re tantilla.

M. Why then did you ſeem to make a queſtion?

Cur igitur dubitáre videbáris?

P. That I might have a little more talk with you.

Ut pluribus verbis tecum fabulárer.

M. To what end ſerves that?

Quorſum id pertinet?

P. To exerciſe the Latine tongue.

Ad Latínum ſermónem exercendum.

M. But in the mean time we oft ſpeak idle words, from which Chriſt hath commanded us to abſtain alto=gether.

Sed interim ſæpe *otióſa verba dicimus*, à quibus omnino abſtinendum Chriſtus præcépit.

P. You are quite miſtaken in the meaning of the commandment.

Totâ erras viâ in precepti intellectu.

M Why ſay you ſo?

Cur iſtud dicis?

P. Becauſe it is not idle talk which hath reference to any inſtruction, eſpecially when we treat of good and honeſt matters; ſuch as are the works of God in natural things.

Quia non eſt otióſus ſermo qui ad aliquam inſtitutiónem refertur, præſertim ubi agitur de bonis & honeſtis; qualia ſunt Dei opera in rebus naturálibus.

M. He thinks you are in

Víderis mihi rectè ſentire; the

the right of it; and therefore I am willing to be of your minde.

P. But so much for this. We must presently fall in hand with another busines.

M. Well, let us give over.

proinde *facilè tibi assentior.*

Hæc hactenus.

Instat nobis aliud negotium.

Agè, desinamus.

Col. 44. *Trolleanus. Bolanus.*

T. Do you know what a clock it is?

B. I do not certainly, but I see it is almost supper-time.

T. Woe is me poor boy! I have forgotten to go to my mother, as she bad me.

B. Run, run, you will come in good time to supper home.

T. You do well to put me in minde, I will go ask leave.

B. Look you where the Usher is.

T. He is here in very good time.

Col. 44. Trolleanus. Bolanus.

Scin' tu quota sit hora?

Non certum scio, sed video instare cœnæ tempus.

Me miserum! oblitus sum adire matrem, quæ jusserat.

Curre, curre, opportunè venies, ut cœnes domi.

Rectè mones, eo vocatum veniam.

Eccum hypodidascalum.

Optime adest.

Col. 45. *Rowland. Longinus.*

R. What do you say of the penknife, which I bought you three dayes ago? is it good enough?

L. Yes indeed it is a very good one; but (woe is me poor wretch) I had like to have lost it.

R. How now, what say you? how came that to passe?

L. As I came from abroad it drop't from me in the street.

Col. 45. Rolandus. Longinus.

Quid ais de scalpello, quod émeram tibi nudiustértius? estne satis bonum?

Imò verò est optimum; sed (me miserum!) parum abfuit quin perdideram.

Eho, quid ais? quómodo id accidit?

Cùm redirem foris excidera mihi in vico.

Whence

R. Whence did it drop?

Out of my sheath, which I had indiscreetly left open.

R. How did you get it again?

L. I set up a siquis presently on the gates, and after dinner a boy of the sixth form brought it me again.

R. I wish they were all as faithfull that finde things that are lost.

L. Truly there are but few that will make restitution, if it be a thing of any value.

R. And yet it is particularly commanded by the word of God.

L. What else? for it is a kind of theft, if one keep another mans thing when it is found, if so be he know to whom it should be restored.

R. But most men think they may lawfully keep, whatsoever they finde after it be lost.

L. Truly they are very grievously mistaken.

R. But (that we may return to our former speech,) what gave you the boy that had found your pen-knife?

L. I gave him a quu ee, and some wal-nuts, moreover I commended him & advised him in a word or two that he should do so alwayes.

Unde exciderat?

E theca mea, quam imprudenter apertam reliqueram.

Quomodo recuperasti?

Affixeram statim *chartulam valvis januæ:* post prandium quidam puer sextæ classis mihi rétulit.

Utinam omnes tam fidéles essent qui res amissas reperiunt.

Profectò pauci sunt qui restituent, si modo sit res alicujus prétii.

Et tamen id verbo Dei *nominatim præcipitur.*

Quidni? est *enim furti species, si quis rem alienam inventam retineat; modò sciat cui reddenda sit.*

At plerique putant se juro possidere quicquid amissum invénerint.

Errant illi quidem gravissimé.

Verùm (ut redeámus ad inceptum sermónem) quid dedisti puero, qui scalpellum tuam invénerat?

Dedi sextantem, & nuces aliquot juglandes: laudávi prætérea, & paucis admonui idem semper esse faciendum.

You

R. You have done very well, for so he may be more willing to restore a thing another time, if he find it.

But what if you had lost it?

L. I would have taken it in good part, and have bought me another.

R. I, would you have taken it patiently?

L. Verily not without some grief.

R. Therefore not patiently: but I will not press you too straightly.

L. We are no **Divines**.

R. What then?

L. **Young Grammarians**.

R. And very unskilful ones indeed.

L. We ought so much the more diligently to pray to God, that by his Gospel he would free us from the darknesse of ignorance wherein we have lived, and do live as yet.

R. Truly we shall do that, if we obey those holy admonitions which we hear every day from the master, and oft-times from the Preachers, the ministers of Gods word.

L. See how much the losing of my pen-knife hath done us good.

R. Because of that, I congratulate with you double:

Rectè fecisti, sic enim libentius reddat aliàs, si quid repéterit.

Sed quid si perdidisses?

Æquo animo tulissem, & mihi emissem aliud.

Itáne, æquo tulisses ánimo?

Certè non sine aliqua molestia.

Non igitur æquo animo: sed nolo te áctiùs urgére.

Non sumus *Theólogi*.

Quid ergo?

Grammaticuli.

Et quidem imperíti.

Tanto diligéntiùs Deum precari debémus, ut per Evangélium suum nos líberet ab ignorantiæ tenebris, in quibus versáti sumus, & adhuc versámur.

Id vero faciémus, si sanctis admonitiónibus parcámus, quas audimus quotídie a præceptóre, & sæpe a concionatóribus, divini verbi administris.

Vide quantum profúerit nobis scalpelli mei amíssio.

Ob eam rem tibi dupliciter congrátulor; pri-

first

first, that I have bought it well for you; and secondly, that you have found it again after it was lost.

L. I thank you, my Rowland.
R. But the praise and thanks be to our heavenly father.
L. Amen.

mum, quod tibi recte émerim; deinde, quod *amissum recuperaveris.*

Habeo tibi gratiam, mi Rolande.
Quin patri nostro cœlesti sit laus & gratiárum actio.
Amen.

Col. 46. *Mercarius. Calvinus.*

M. Me thinks, you are not over-busie,
C. Indifferently.
M. What if you mend me two or three pens?
C. It may suffice you, if I mend you one for the present.

Col. 46. Mercarius. Calvinus.

Mihimet videris *nimis occupatus.*
Mediócriter.
Quid si mihi exácuas duas aut tres pennas?
Satis sit tibi, si unam acuero in præsentia.

Are they new ones?
M. They are new ones indeed; but ready for the mending.
For I have already shaved them, I have cut off the tops, and pull'd off the feathers.
C. Let me see them: truly they are exceeding good ones, and very fit to write withal.
M. How know you that?
C. Because they have a large quill, hard and shining: for those that are soft, and have a shorter quill, are not fit to write withal.
M. I am glad I bought them wel. That is not amisse; but for

Suntne novæ?
Novæ quidem; sed *parátæ usque dum acuantur.*

Jam enim *lævigávi, caudam réscidi, detraxi plúmulas.*

Ostende: profectò sunt *óptimæ, & ad scribendum aptíssimæ.*

Unde istud nósti?
Quia sunt *caule amplo* firmo, & nítido: nam *molles & quæ caulem habent breviorem, parum sunt ad scribendi usum útiles.*

Gaudeo me utiliter emisse.
Non abs re; sed quanti?

how

how much bought you them?

M. I gave two farthings (or doyts) for these three.

C. Then you bought them for two dencers (or pennings, or neghen-mankens) a-piece.

M. The matter is apparent.

C. It is but a small rate considering the goodness of the commoditie.

Of whom did you buy them?

M. Of a certain pedlar.

C. They are sold severally, and not so good, by this town-merchants, for (quoees, or) doubles a piece.

M. And yet they are sometimes bold to say they cost them more at *Lyons*.

C. That is commonly the custome of merchants; for they get no profit, unlesse they lye abundantly; as *Cicero* saith.

M. But go to, that I may stay you no longer, let us minde what we have in hand.

C. I shall have dispatcht presently; mind me diligently, that you may learn once.

M. I look very intentively; but I had need of a little longer time.

C. That then shall be done in my chamber, if you will come & see me at any time.

M. At what time?

Prò his tribus dedi quadrantes duos.

Singulas igitur binis emisti denariolis.

Res appáret.

Est vile prétium pro rei bonitáte.

De quo emisti?

De quodam circumforánea.

Apud hujus oppidi mercatores singulæ, & quidem minus bonæ, venduntur tantibus.

Et tamen audent intendere dicere, plutis sibi constare *Lugduni*.

Ea fere est mercatórum consuetudo; nihil enim proficiunt, nisi admodum mentiantur, ut ait *Cicero*.

Sed age, ne te diutiùs remorer, *agamus quod instat*.

Cito expediero, áspice me diligenter, ut discas aliquando.

Aspicio intentis óculis; mihi opus esset spatio paulo longiore.

Istud ergo fiet in cubiculo quando me velis invi

Quo tempore?

C. After the giving over the School, that is, at nine a clock in a morning, or four in the afternoon.

Now you have two pens, well fitted (unleſſe I be deceived) for your uſe.

You ſhall keep this third ſafe and ſound for you againſt another time.

M. Take it you, if you pleaſe.

C. No but keep it for your ſelf. I have enow brought me from home.

M. I give you all poſſible thanks; fare you well.

C. God keep you in ſafety.

But heark you, **do not ſpare for my labour at any time.**

M. **Do you alſo make uſe of me and any thing that is mine, if need be, as well as I do.** Again farewel.

Poſt ſcholæ miſſionem, hoc eſt, horâ novâ matutinâ, vel quartâ pomeridianâ.

Nunc has bes duas pennas, rectè (ni fallor) in uſum tuum accommodates.

Hanc tertiam in aliud tempus tibi integram ſervabis.

Accipe tibi, ſi placet.

Quin tibi ſerva, domò adferuntur mihi ſatis multæ.

Ago tibi quas poſſum gratias; Vale.

Incólun ẽ te conſervet Deo.

Sed heus, *ne parcas unquam labori meo.*

Tu quoque & me & rebus meis viciſſim utere, ſi quid opus fuerit. Iterum vale.

Col. 47 *Puteanus Buerla.*

P. Whence came you even now?

B. Out of the kitchin.

P. What went you thither for?

B. To warm my ſelf.

P. I believe, **you had rather be in the kitchin, then in the ſchool, had you not?**

Col. 47. Puteanus. Buerla.

Unde veniebas modo?

E culina.

Quid illuc iveras?

Ut me calefacerem.

Tu, credo, *libentiùs es in culina, quàm in ſchola, nonne?*

B. No wonder; there is no fire in the school, as there is in the kitchin.

Nihil mirum; in scholâ non est ignis, sicut in culinâ.

P. Go thy way, thou art wise enough.

Abi, sapis.

B. I wish I were as wise in holy things, as in the care of my body.

Utinam tam sáperam in divinis rebus quàm in curâ córporis.

P. See you get wisdom.

Fac sápias.

B. How?

Quomodo?

P. By studie, care, labour and diligence.

Studio, curâ, labóre, & diligentiâ.

B. I am not sparing of my labour.

Non parco labóri.

P. You do well; but we must tarry a time, in the continuance whereof all things are done: in the mean time we must pray to God daily.

Rectè facis; *sed est tempus expectandum*, cujus progressu fiunt omnia: interim precandus est Deus assidué.

B. You advise me fair: I wish he would promote our studies to the glory of his name

Bene mones; útinam studia nostra promóveat in gloriam sui nóminis.

P. He will do it, if we go on diligently to worship him.

Id fáciet, si pergámus eum cólere diligentur.

Col. 48. *Puteanus.* *Capusius.*

Col. 48. Puteanus. Capusius.

P. What are you musing with your self, Capúsius?

Quid tecum cogitas, Capúsi?

C. I would willingly go home; That I may recreate my self a little these few dayes with my mother.

Libenter irem domum; Ut me his diébus parumper recreárem cum matre.

P. What hindereth that you cannot go?

Quid obstat quò minùs eas

Th

C. The maſter will not give me leave.
P. He take's a better order for you then you are aware of.
C. How?
P. For in the interim you would loſe much time, and when you came again, you would be ſorry. Do not I ſay true?
C. Indeed, it is ſo.
P. Tarry then, if you be wiſe.

C. I will take your counſel, becauſe I think it is good.
P. I would not willingly give you bad counſel And I wiſh what I perſwade you to, may ſucceed well with you.
C. I hope it will do ſo, God willing.

Præceptor non vult permittere.
Melùs tibi cónſulit, quàm ipſe putas.
Quómodo?
Nam interea pérderes multum témporis, & quum rediiſſes, tibi doléret.
Nonne verum dico?
Profectò, ſic eſt.
Mane igitur, ſi ſapis.

Parébo tuo conſilio, quia mihi rectum vidétur.
Nollem ſciens malum tibi conſilium dare.
Atque útinam quod ſuádeo, ſuccédat tibi próſperé.
Spero ita fore, Deo volente.

Col. 49. *Martialis. Blancus.*

How much money have you?
A farthing or, but how much have you?
Not ſo much.
How much then?
But one farthing.
Will you lend it me?
I have need of it
For what uſe?
To buy paper.

Col. 49. Martialis. Blancus.

Quantum habes pecúniæ?
Aſſem cum ſemiſſe: tu vero?
Non tantum.
Quantum igitur?
Unicum aſſem.
Vis mihi dare mutuó?
Eſt mihi opus.
In quem uſum?
Ad emendam chartam.

P. I will give it you again to day.

Hodie reddam tibi.

M. You should have said withal, By the help of God.

Addentum fuit, Deo juvante.

B. So our master teacheth us out of Gods word; but I cannot use my self to it.

Sic docet præceptor ex verbo Dei; sed *non possum assuefacere.*

M. See you do use your self to it.

Fac assuescas.

B. How shall that be done?

Quomodo id fiet?

M. If you oft consider that we so depend upon God, that we can do nothing without his help.

Si sæpe cógites nos à Deo sic pendére, ut nihil possimus sine ejus auxilio.

B. You give me good counsel.

Bonum mihi das consilium.

M. Such as I would have to be given to me.

Quale mihi dare velim.

B. But (that we may return to our purpose) will you lend me that farthing?

Sed (ut ad propósitum redeamus) dabis mutuo istem assem?

M. I wonder that you ask to borrow, that have more then I?

Miror te mutuo pétere, qui plus habes, quàm ego?

B. There is a scholar that comes this way, that offer's a book to sell.

Est quidam scholasticus hac transiens, qui librum vendére ostentat.

M. And what then?

Quid tum?

B. I had a mind to buy it, because he offers it cheaper then our bookseller.

Cupiebam émere, quia vilius *indicat, quàm noster bibliopóla.*

M. Take it; but, I pray you, how will you restore it so quickly?

Accipe; sed, quæso, unde tam cito reddes?

B. After supper I will go home, and beg it of my mother.

A cœnâ ibo domum, ut à matre petam.

M. What if she will not give it you?

Quid si dare nolit?

B. **She will not stand upon it,** when I shall shew her the book.

Nihil cunctábitur, cùm librum ostêndero.

Col. 50. *Montanus. Eusebius.*

Col. 50. Montanus. Eusebius.

M. **How old are you?**

Quot annos habes?

E. Thirteen, as I have heard my mother say; but how old are you?

Trédecim, ut à matre accepi; tu vero?

M. Truly I am not so old.

Equidem non tot habeo.

E. How old then?

Quot igitur?

M. I want one year of you.

Deest unus.

E. You are twelve years old then.

Sunt ergo duódecim.

M. **It is an easie thing to guesse.**

In promptu est ratio.

E. But what year is your brother going on?

Sed frater tuus quotum agit annum?

M. The fifth.

Quintum.

E. What say you? can he talk Latine already?

Quid ais? jam Latinè lóquitur?

M. Why do you wonder at it? we have ever a schoolmaster at home that is both learned and diligent; he doth teach us to speak Latine; he speak's nothing in English, unlesse it be for explication sake of something; moreover we dare not speak to our father, unlesse it be in Latine.

Quid miraris? semper habémus domi pædagógum & doctum & diligentem; is semper nos Latinè loqui docet: nihil Anglicum effert, nisi aliquid declarandi cau â; quin etiam patrem non audémus, nisi Latinè álloqui.

E. Do you never speak English then?

Nunquam igitur Anglicè loquimini?

M. Onely with my mother, and that at a certain hour,

Solùm cum matre, idque certâ quâdam horâ, quum

when she bids us to be called to her.

E. What do ye with the family?

M. We have seldome any speech with the family, and that onely as they passe to and fro, and yet the servants themselves speak to us in Latine.

E. What do the maids?

M. If at any time we have need to speak to them, we **make use of the vulgar tongue**, as we are wont to do with my mother her self.

E. O happy boyes ye, that are taught so diligently!

M Thanks be to God, by whose blessing we have a father that takes care we **should be so curiously taught.**

E. Certainly the praise and honour of that matter is due to our heavenly Father alone.

M. But what do we? **Now I hear the bills a calling.**

E. Let us make haste then.

illa nos ad se vocári jubet.

Quid ágitis cum família?

Cum família rarus est nobis fermo, & quidem tantùm in tránsitu, & tamen famuli ipsi nos Latinè allóquuntur.

Quid ancillæ?

Si quando usus póstulat, ut eas colloquámur, *útimur sermóne vernáculo*, ut solémus cum ipsâ matre.

O vos felices, qui tam diligenter docémini!

Est Deo gratia, cujus dono patrem habémus qui curet nos tam *accuráte erudiendos.*

Certè ejus rei laus & honor único cœlesti Patri debétur.

Sed quid ágimus? *Jam audio recitári catálogos.*

Ergò festinémus.

Col. 51. *Sylvius. Lewis.*

S. **Why do you look so heavily upon it, Lewis?**

L. I am sick.

S. What sickness is it?

Col. 51. Sylvius. Ludovicus

Quid tristis es, Ludovíce?

Ægrôto.

Quid morbi est?

L. I know not.
Nescio.

S. But nevertheleſſe is your ſickneſſe troubleſome to you?
Sed tamen éſtne gravis morbus?

L. Not very much, I thank God.
Non ádmodum, gratia Deo.

S. What paines you?
Quidnam tibi dolet?

L. My head.
Caput.

S. What? all your head?
Quid? totúmne caput?

L. No indeed.
Non certé.

S. What part then?
Quæ pars igitur?

L. I cannot tell the name of it.
Nescio nomen.

S. Is it the crown of your head?
Eſtne vertex?

L. It is not.
Non eſt.

S. What then? whether the forepart, or the hinderpart of the head?
Quid ergó? utrum ſinciput, an ócciput?

L. This part of the head before.
Hæc pars antérior.

S. It is the forepart of the head then.
Eſt ergò ſinciput.

L. What ſhall I do then?
Quid igitur faciam?

S. Reſt you, and you will be well by and by.
Quieſce, bene mox ſanus eris.

¶. For ſo I have heard of my mother, that there is no preſenter remedie for head-aches, then reſt.
Sic enim à matre accepi, *nullum* eſſe *præſentius remedium cóvitis dolóribus, quàm quiétem.*

L. But there are ſundry diſeaſes of the head.
Atqui varii ſunt morbi capitis.

S. And perhaps ſundry remedies; but what is more eaſie then to try that which I told you?
Et varia fortaſſe remédia; ſed quid eſt facilius quàm id tentáre quod dixi tibi?

L. I hope, it will not hurt me to make trial.
Experiri, quidem *nihil* (ut ſpero) *nocebit.*

	But where shall I rest?		Sed ubi quiescam?
S.	At your house, in bed.		Domi vestræ, in lecto.
L.	My mother will not let me.		Mater non sinet.
S.	Yes, if you say you are not well.	40	Imò, si dixeris te ægrotáre.
L.	But she will think that I dissemble.		Atqui me putábit simuláre.
S.	It may be so; but why do you doubt to make trial?	45	Fieri potest; sed quid dubitas periculum fáceres?
L.	It is good counsel.		Bonum consílium.
S.	Make use of it, if you will.		Utere, si vis.
L.	I shall truly.	50	Faciam profectó.
S.	Indeed, if you be wise.		Enimvero, si sapis.
L.	But one thing remains.		Sed unum restat.
S.	What is it?		Quid est?
L.	I must get leave of the master.	55	*Impetranda à præceptóre vénia.*
S.	Go to him and ask.		Adi & pete.
L.	What if he will not give it me?		Quid si nolit dare?
S.	Yes, he will grant you it very easily.	60	Imò, facillimé.
L.	How know you that?		Quî scis istud?
S.	Because he is apt enough to believe us, except them that have sometimes deceived him.	65	Quia satis est crédulus nobis, nisi qui aliquôties illum fefellerunt.
L.	I never deceived him to my knowledge.		Nunquam sciens illum fefelli.
S.	Go confidently then.		Ito igitur fidéliter.
L.	Now I go.	70	Nunc eo.
S.	But do you hear, first bethink you what you are to do, that you do not make a stand as you speak.	75	Sed heus, meditáte quid sit actúrus, ne forte *loquendo hæreas.*

You

L. You advise me well; I will not come unprovided.

Bene mones; *Non accedam imparatus.*

Col. 52. *Paul, Timothie,* and *Salomon* the judge.

Col. 52. Paulus, Timotheus, Salomon judex.

P. *Timothie,* you come to me at a wish; I sought somebody to strive with me; but they all run to strive who can play; but what say you?

Optátus mihi ades, *Timóthee*; quærebam, qui mecum certáre vellet; sed omnes ad lusûs certamen currunt; tu verò quid ais?

T. What should I rather choose, then to strive peaceably with you about our studies?

Quid ego malim, quàm tecum de nostris studiis *pacíficè contendere?*

P. But what subject do you desire to strive about? About repeating *Tullie's* Epistles?

Sed quod petis certandi argumentum? An de repetendis Cicerónis Epistolis?

T. I had rather about *Cato.*

Malo de Catóne.

P. Why so?

Quamobrem?

T. Because I want some lessons to get by heart out of *Tully.*

Quia restant mihi ediscendæ aliquot prælectiónes de Cicerône.

For you know I have been sick almost two weeks.

Scis enim me ægrotâsse ferè duas hebdómadas.

P. I do remember it.

Memini.

Would you have us say then the second book of moral distichs?

Vis igitur dicámus secundum librum morálium distichórum?

T. It is too long for this hour.

Est longus nimis in hanc horam.

P. Why so?

Quid ita?

T. Because we must play somewhile, that we may exer-

Quia nobis aliquamdiu ludendum est, ut corpus exercise

cise your body to preserve our health.

P. Let us say the third book then, because it is the shortest.

T. But I will have somebody to be judge.

P. Salomon is here ready at hand, who doth follow me for that purpose.

T. Salomon, will you hear us then?

S. What are you to say?

T. The third book of Moral Distichs.

S. Will you not say by turns one after another?

T. Yes, either of us his Distich.

S. But (that you may not mistake your selves,) boyes, I will not hear you as a judge.

P. Why not?

S. Lest perhaps the one of my friends be offended with my censure.

T. Wherein then will you be a helper to us?

S. I will diligently mark both your mistakes in a little paper; and afterwards you shall carry them to the master to know his mind.

T. What shall be done then?

S. He shall adjudge the victory and the reward, to whether he shall think good.

ceámus ad valetúdinem conservandam.

Dicâmus ergò librum tertium, quia est brevissimus.

Sed júdicem volo.

Præstò est Salomon, qui me *ob eam rem* sequitur.

Vis igitur, Salomon, audire nos?

Quid dictúri estis?

Tertium librum morálium Distichórum.

Nonne *alternis dicétis?*

Scilicet, suum uterque Distichum.

At pueri, (*ne errétis*) nolo vos audire tanquam judex.

Cur non?

Ne fortè meâ sententiâ alteruter amicórum offendátur.

In quo igitur nobis eris adjutor?

Notábo in chártulâ diligenter utriusque lapsus; & inde referétis ad præceptórem.

Quid tum fiet?

Ille, utri videbitur, & victóriam & præmium adjudicábit.

P. You will be onely our witneſſe then.
Eris igitur nobis tantùm teſtis.

S. I mean ſo.
Sic intélligo.

T. **Truly I think it would be a very good courſe.**
Optima ſanè videtur mihi ratio.

P. **And I like it paſſing well.**
Mihi quoque valde probátur.

S. **But there is one thing behind.**
Sed unam reſtat.

T. What is that?
Quid eſt?

S. Will you, beſides your apparent faults, have your **ſticks and ſtammerings** noted?
Vultísne præter lapſus manifeſtos, *hæſitatiónis* etiam notáti?

T. So the maſter's orders about this matter do requite.
Sic volunt præceptóris leges ſuper hâc re.

S. **Give me a book in my hand,** that I may be more ſure to obſerve.
Date mihi librum in manum, ut certiùs obſervâre poſſim.

P. **Take my book.**
Tene meum.

T. Should I begin?
Incipámne?

P. It is but fair, becauſe I dared you.
Æquum eſt, quia tu à me provocátus es.

T. Salomon, hear me, I pray you, but diligently.
Audi, quæſo, Salomon, ſed diligenter.

S. But do you have a care you ſay not negligently.
Tu vero cave dicas negligenter.

T. Reader, if thou this verſe away wouldſt bear,
Theſe Rules of living well be ſure to hear.
Hoc quicunque vélit carmen cognoſcere, lector,
Hæc præcepta feres, quæ ſunt gratiſſima vitæ.

P. With learning ſtore thy mind, ceaſe not to learn;
Without it none can life from death diſcern.
Inſtrue præceptis animum, nec diſcere ceſſes.
Nam ſine doctrinâ vita eſt quaſi mortis imago.

Thou

T. Thou shalt get good by't; but if thou it scorn,
Thou may'st thy self, not me that write, forlorn.
P. When thou liv'st well, mind not what lewd folk say:
It is not in our power their tongues to sway.
And thus they go on to the end of the third book.

Commoda multa feres; si autem spreveris illud,
Non me scriptorem, sed te neglexeris ipse.
Cùm rectè vivas, ne cures verba malorum:
Arbitrii nostri non est quid quisque loquatur.
C. Sic pergunt ad finem usque libri tertii.

Col. 53. *Dennis. William.*

D. You are welcome home, William, when came you out of the countrey?
G. Yesterday afternoon.
D. What did your mother?
G. As she took me along with her, so she brought me back.
D. Did she not come on horse-back?
G. Yes, and that of an ambler too.
D. But what did you?
G. Do you ask me what? I was her footboy.
D. Was not the toil of the journey troublesome to you?
G. There was no way difficult to me, I had such a minde to return to the citie.

Col. 35. Dionysius. Gulielmus.

Grátulor tibi réditum, Gulielme; *quando rediisti re?*
Heri *post* meridiem.
Quid mater?
Quemádmodum illa me cum dúxerat, ita reduxit.
Nonne *venit in equo?*
Et quidem *tolutário.*
Tu verò?
Quid rogas? Eram illi *à pedibus.*
Non tibi fuit molestus *itinerís?*
Nulla mihi fuit via difficilis adeo erat jucunda in urbem reditio.

	Why do you ask?		Quid quæris?
	I was loth to come on horſ=back.		Noluiſſem *eques venire.*
D.	How far is your countrey-houſe off hence?	25	Quantum diſtat hinc villa veſtra?
G.	Four miles, and thoſe not very long ones neither.		Quatuor milliáribus, iiſque non admodùm longis.
D.	But enough concerning your return:	30	Sed jam ſatis de réditu:
	Let us now do ſomething elſe.		Nunc aliud agámus.
	Have you been mindful of your promiſe?		Fuiſtíne memor promiſſi tui?
	Are you come again empty?	35	Num rediiſti vácuus?
G.	I have brought as many grapes as I could.		Attuli uvárum quantum pótui.
D.	How many then?		Quantum igitur?
G.	A little hand basket full.	40	Quaſillum.
D.	Who! a little basket full!		Hui! quaſillum!
	For no body but your ſelf then.		Tibi igitur uni.
G.	Yes, for us two.	45	Imò, nobis duóbus.
D.	What? ſo little for two?		Quid? duóbus tantillum?
G	The ſtrength of my little body was able to carry no more.		*Non póteram ferre ámplius pro víribus corpúſculi mei.*
	But if I had been ſtrong, I would have brought as many as an aſs could carry;	50	*Quod ſi robuſtus eſſem? aſini onus aſportâſſem;*
	For my mother was willing to give me leave.	55	Mater enim fácilé permittébat.
D.	How I could wiſh that I had been there!		Quàm vellem adfuiſſe!
G.	I and my mother wanted you exceedingly.		Ego & mater te plúrimùm deſideráwimus.

But

But bribe a good heart; for she hath left a servant in the countrey, who will come loaden with a very great basket full; and then she will give you good store

Sed *esto bono animo*; Ea reliquit famulum ruri, qui amplissimâ corbe onustus veniet: tum illa tibi dabit affatim.

D. Aha, now you say as I would have you, my William.

Aha, *nunc optata loqueris*, mi Gulielme.

G. Let us go home to our house. I hope, you shall see our basket whole yet.

Eámus domum ad nos. Vidébis *quasillum* nostrum adhuc (ut spero) *integrum*.

D. O fine boy! For I had a mind too to go to salute your mother, whom I love very well.

O lépidum caput! Nam & cupiébam ire salutátum matrem tuam mihi charissimam.

G. Truly you shall do a thing that will be very acceptable to her.

Profectò illi gratissimum ceris.

D. Let us go then.

Eámus igitur

Col. 54. *Antonie. Bernard.*

Col. 54. Antonius. Bernardus

A. What are you musing on here alone?

Quid hic solus cógitas?

B. I bewail my misery.

Deplóro meam misériam.

A What misery is it that troubles you?

Quænam te áfficit miséria?

B. Wo is me poor boy! see, we have changed our form, & I have no mony to buy books.

Heu me miserum! ecce, mutávimus classem, nec ullus mihi pecúnia unde libros emam.

A. Doth not your father give you some?

An non tibi dat pater?

B. He doth give me ſome indeed ſometimes, but over-ſparingly.

Dat quidem, ſed parcè nimis.

A. He is covetous then.

Eſt igitur avárus.

B. That doth not follow.

Non ſequitur.

A. What doth hinder him then, that he doth not allow you money?

Quid igitur impedit, quò minùs pecúniam tibi ſuppéditet?

B. Poverty; beſides, when I ask him, he wonders that we need ſo many books.

Paupertas; præterea, quum peto, miratur tot nobis opus eſſe libris.

A. That is no wonder, eſpecially ſeeing he is ſo poor; but in the interim have a good heart, and do not trouble your ſelf, I pray you.

Nihil mirum, præſertim quum ſit pauper; ſed interim eſto animo bono, *nec te afflictes, quæſo.*

I will endeavour that my father may help you:

Dabo opam, ut te juvet pater meus:

For he is willing to beſtow upon the poor, eſpecially upon thoſe whom he knows to be given to their books.

Libenter enim largitur paupéribus, preſertim iis quos novit *bonárum lítterárum ſtudióſos eſſe.*

B. O happie I, if God ſhall help me by thy means!

O me félicem, ſi tuâ operâ me Deus adjúverit!

A. I hope he will help you; but do you in the mean time pray unto him diligently, that he would incline my fathers mind towards you.

Juvábit, ſpero; ſed tu interim precáre illum diligenter, ut mei patris ánimum erga te affectum reddat.

You adviſe me well; for (as I have often heard out of holy ſermons)

Rectè mones; nam (ut ſæpe audívi è ſacris concónibus)

It is God alone that ruleth and guideth mens hearts,

Solus eſt Deus qui hominum corda gubernat ac dirigit.

It

A. It is just so.
B. Farewel good Antonie, thou hast revived me.
A. And farewel thou also, Bernard.
But I pray thee tell me, how much money want you?
B. If I had two shillings, I should have enough for the present.
A. Hold your tongue; you shal find God ready to help you to morrow, I hope.

Ita res habet.
Vale, my Antonii, qui mihi animum reddidisti.
Tu quoque, Bernarde, vale.
Sed dic mihi, quæso, *quantum nummorum tibi opus est?*
Si duos haberem decusses, abundè mihi esset in præsentiâ.
Tace; eras (ut spero) divinum auxilium senties.

Col 54. *Philip. Vultherius.*

P. Whither are you going now?
V. Into the stove.
P. Why so?
V. Is such a question to be asked? do you not feel the cold?
P. What one of a hundred is there that doth not now feel it, when it is so bitter?
But I had rather warm my self in the kitchin.
V. But the master hath forbid it.
P. I know that well enough; but I will ask leave.
V. Why will you not warm your self in the stove?

Col. 55. Philippus. Vultherius.

Quo nunc is?
In hypocaustum.
Quid ita?
Hoccine rogandum est? *frigus sentis?*
Quotusquisq; nunc non sentit, quum sit adeo acerbum?
Sed ego malim me in cubili calefacere.
At qui præceptor vetuit.
Non ignoro; sed rogabo veniam.
Cur non vis in hypocausto calefieri?

P. I know that well enough; but I will ask leave.

V. Why will you not warm your self in the stove?

P. The fumes of the furnace offend my head, which is otherwise crazie enough. Whence it comes to passe that I am soon troubled with the head-ake.

V. I have been so too sometimes; but I have used my self by little and little to abide the inconveniences of the stove.

P. And I shall (I hope) use my self; but it is better to do that in the afternoons, when so great a heat shall be abated.

V. But now it is not time to play the Philosopher here any longer; for my teeth chatter with cold already.

Non ignoro; sed rogabo veniam.

Cur non vis in hypocausto calefieri?

Vapores clibani tentant mihi caput, quod alioquin infirmum satis habeo.

Unde fit ut *facilè ex capite laborem.*

Ego quoque sic aliquando fui; sed paulatim assuefeci me ad ferenda hypocausti incommoda.

Et ego (ut spero) me assuefaciam; verum id præstat fieri horis pomeridianis, ubi tanus æstus defervêrit.

Sed nunc tempus non est hic philosophandi diùtius; jam *mihi dentes frigore crepitant.*

Col. 56. *Stratanus. Theobaldus.*

S. What trees are there in your garden?

T. We have a garden near the city, in which are herbs which we eat every day; and besides there are two

Quæ sunt arboris in horto vestro?

Hortum habemus suburbanum, in quo sunt olera quibus vescimur quotidie; præterea sunt in fundo

orchards in our ground set with several trees.

S. What herbs have you in your garden?

T. My mother can better answer you touching this matter. For she is often there, either to sow, or to weed, or to get something.

S. Yet tell me the names of some herbs.

T. It would do you but a little good to reckon you up the names, unless you saw the things themselves: But let us go about the business in hand.

S. May you go when you please?

T. I may indeed, with my mothers leave.

S. I pray thee, see that she may give thee leave: but on that condition that you take me along with you.

T. That shall quickly be done; do but tarry for me here, I will come back again presently.

S. What if she be not at home?

T. Yet I will come and tell you this.

S. God speed you well.

nostro bini horti variis arboribus consiti.

In horto quæ sunt olera;

De hoc mater melius responderé posset. Nam illic sæpe versatur, aut serendi causâ, aut sarriendi, aut aliquid colligendi.

Sed tamen dic mihi aliquot olerum nomina.

Parum prodesses nomina tibi recensére, nisi res ipsas videres:

Quin eamus in rem præsentem.

Potes ire quando libet?

Possum quidem, matre permittente.

Fac amabò, permittat:

sed eâ lege ut *me tibi comitem assumas.*

Id facillimè fiet;

tantùm hic me exspectes modò, redibo.

Quid si ea domi non est?

Tamen hoc tibi renunciabo.

Bene vertat Deus.

Col. 57. *Præpositus.* *Caulonius.*

P. I received money of my father to day, if perhaps you have need of any.

C. I need none now: but yet I thank you very heartily that out of your liberality you offer me a kindnesse of your own accord.

P. For what one among a thousand is there will do it?

C. I think but a very few; yet you have often invited me with your kindenesses.

P. Those have been so small, that they are not worth the speaking on.

C. That is no small kindeness, which is done with a very good will.

P. I wish we could so prize God's benefits towards us, as we use to do mens.

C. He grant that we my more often and more diligently busie our selves with that consideration.

P. Truly that is necessary, if we will have more often experience of his bounty.

Col. 57. Præpositus. Caulonius.

Hôdie pecúniam à patre accépi, si tibi forte est opus.

Nihil nunc opus est mihi: sed tamen grátiam habeo máximam, quòd pro tua liberalitáte ultro mihi offers beneficium.

Quotus enim *quisque id faciet?*

Credo pr[illegible]ssimos; tu me tamen non semel beneficiis provocâsti.

Adeo *parva illa fuérunt, ut non sint commemoratione digna.*

Non est parvum beneficium, quod ab optimâ voluntate profectum est.

Utinam Dei erga nos beneficia tam expenderémus, quàm solémus hóminum.

Faxit ille ut in eâ cogitatióne nos exercemámus, & sæpius & diligêntius.

Illud profecto necesse est, si vólumus ejus benignitátem sæpius experíri.

Col. 58. *Fatonius.* *Barbarius.*		Col. 58. Fatonius. Barbarius.
F. What are you doing?		*Quid agis?*
B. I am writing.		Scribo.
F. What are you writing?		*Quid scribis?*
B. I am writing out the masters dictates.		Describo dictáte præceptóris.
F. What dictates?	5	Quænam?
B. Yesterdayes.		Hesterna.
F. What? was you not there?		Quid? non áderas?
B. Yes, I was there; but I could not overtake the master as he dictated.	10	Imò, aderam; sed non póteram magistrum dictantem áffqui.
F. What hindered you?		Quæ res te impediébat?
B. Because I did not sit well enough.		Quod satis cómmode non sedérem.
F. Came you too late then?	15	Véneras ergò seriùs?
B. Just so.		Istud est.
F. Let me see your note-book; I will write it for you.		Cedo commentárium tuum; égomet tibi scribam.
B. What shall I get by that?	20	*Quid faciam lucri?*
F. I shall have writ it out sooner then you; and afterwards we shall play together, as our master hath granted us leave.	25	Ego citiùs quàm tu descripsero; post ludémus una, ut concessit præceptor.
Give me your book, I say.		Da, inquam, libellum tuum.
B. Truly I would do it with all my heart; but I dare not.		*Libenter id quidam facerem, sed non audeo.*
F. What are you afraid on?	30	Quid times?
B. The master's expresse command.		Edictum præceptóris.

F. What expresse command do you tell me of ?

Quod edictum mihi narras ?

B. Do you not know, that he hath forbidden any one to write for another without his leave ?

Nescis eum vetuisse, ne quis sine permissu ejus alteri scribat ?

F. I remember it very well ; but how shall he know this ?

Id ego probe memini ; sed unde hoc sciet ?

B. Do you ask ? when he calls our writing to account to mend it, then I shall be catch'd : for he knows my hand.

Rogas ; quum emendandi causâ scripturæ rationem exigit, tum captus ero ; novit enim manum meam.

¶ Besides, we must neither colen, nor tell a lye.

Prætéra, neque fallendum est, neque mentiendum.

F. We are forbidden both by the word of God.

Verbo Dei utrumque vetámur.

B. What shall I answer the master then, when he denies that I have writ those things ?

Quid ergò respondérem præceptóri ; quum ille negáret me ista scripsisse ?

F. I hope, the matter will never come to that passe.

Non eò res evadat, spero.

B. I will not undergo so much danger for all thy hoping.

Nolo tuâ spe tantum subire periculum.

F. Fie upon it, you are too faint-hearted, you will never thrive.

Vah, *nimium timidus es, nunquam rem facies.*

B. But you perhaps are more adventuresome.

At tu forsan *audacior.*

F. Do you then write as much as you will ; I will get me to my play.

Tu igitur scribe quantum voles ; ego ad ludendum me cónfero.

B. Get you gone, I pray you ; I had writ one side already, if you had not hindred me.

Abi, quæsa ; jam unam páginam descripsissem, nisi me interpellâsses.

F. But in the mean time we benefit something, whilst we talk in Latine.

At interim aliquid proficimus, dum Latinè fabulámur.

Col. 59. *Quirinus. Romulus.*

Col. 59. Quirinus. Romulus.

Q. Is your father come to the market to day?

Venítne pater ad mercátum hodiernum?

R. He came to speak to me to day in the morning, when I was but getting out of my bed.

Hodie manè cónvenit me *quum adhuc è lecto súrgerem.*

Q. Have you asked him nothing?

Nihil abeo petiísti?

R. Yes, money.

Imò, pecúniam.

Q. And hath he given you some?

Et numerávit tibi?

R. For this present.

In præsentiâ.

Q. How much I pray you?

Quantum óbsecro?

R. Twenty pence.

Viginti asses.

Q. O strange! twenty pence? How comes it to pass, that he dares adventure so much money with you?

Papæ! viginti asses? Quî fit, ut áudeat tibi tantum pecúniæ committere?

R. Because he know's that I am a very good husband.

Quia novit me *dispensatórem frugi.*

Seeing I alwayes give him an account to a farthing.

Siquidem *semper illi reddo rationem usque ad terúntium.*

Q. But you had much adoe to get it perhaps.

Sed ægrè fortassè impetrâsti.

R. Nay I got it very easily, and with a good will too.

Imò facillimè, atque adeo cum gratiâ,

Q. O milde father!

O mitem parentem!

Truly,

R. Truly, very milde.

Q But (that we may hold to the matter) what will you do with that money?

R. I will buy books and other necessaries.

Q Can you lend me some?

R I can, if you want it.

Q Except I needed, I would not ask.

R. How much would you have of me?

Q Five pence.

R. Take it.

Q. O kinde heart indeed!

R. There is not a true friend, but he that helpeth his friend in time, if so be he have wherewithal to help him.

Q A sure friend (as the Proverb saith) is tried in a doubtful matter.

R. When will you restore what you have borrowed?

Q As soon as ever my father shall come into this city.

R. When do you hope he will come?

Q The next market day, to wit, the eighth day of October.

Certè, mitissimum.

Sed (ut ad rem) quid faciés istâ pecuniâ?

Emam libros, & alia mihi necessária. (dare

Potésne mihi aliquid mutuò Possum, si modo eges.

Nisi egérem, non péterem.

Quantum vis à me accipere?

Quinque asses.

Accipe.

O verè amicum animum!

Amicus verus non est, nisi qui amicum juvat in témpore, si tamen habet unde juvet.

Amicus certus (ut est in Proverbio) *in re incertâ cérnitur.*

Quando reddes mútuum?

Ubi primùm pater in hanc urbem vénerit.

Quando ventúrum speras?

In mercátu próximo nempe, ad octávum diem Octóbris.

Col. 60. *The Master. The boy.*

Col. 60. Pædagogus. Puer.

P. At what a clock did you

Hódie manè quotâ horâ

awake to day morning?

Pu Before day; I know not at what a clock.

P Who awaked you?

Pu He whose turn it was to call us up this week came with his lantern; he knockt soundly at our chamber-door; one opened it; he that call'd us up lighted our candle; he called upon us aloud; all awaked.

P. Tell me in order what you did from that time till breakfast was ended.

Do ye, boyes, hearken and mind diligently, that ye may learn to imitate this your school-fellow.

Pu I awaked, I got out of bed; I put on my coat with my doublet; I sate upon the foot stool: I took my breeches and my stockins; I put on both:

I drew on my shoes:

I tied my breeches to my doublet with my points:

I tied my stockins about my legs with my garters;

I girded me about with my girdle:

I put on my cap:

I put on my gown; then, I went out of my chamber and came down below:

expergefactus es?

Ante lucem; quotâ horâ nescio.

Quis te expergefecit?

Venit *excitator hebdomadarius* cum laterna suâ; *pulsavit deviter ostium cubiculi*; quidam aperuit; excitator accendit nostram lucernam; clarâ voce inclamavit; experrecti sunt omnes.

Narra mihi ordine quid egeris ex illo tempore usq; ad finitum jentaculum.

Vos, pueri, *auribus atque animis diligenter attendite*, ut discatis hunc vestrum condiscipulum imitari.

Experrectus sum, surrexi lecto; indui tunicam cum thorace; sedi in scabello; accepi *femoralia & tibialia*; utraque indui:

Calceos calceavi:

Femoralia ligulis astrinxi thoracì:

Tibialia periscelide ligavi supra crura;

Cingulo me præcinxi:

Aptavi capiti pileolum.

Togam indui; deinde, egressus cubiculo *descendi in fra:*

I made water in the yard against the wall:

urinam in aréa réddidi ad parietem:

I took some cold water out of the bucket:

Accépi aquam frigidam è situlâ:

I washed my hands and my face: I washed my mouth and my teeth:

Manus & fáciem lávi: os & dentes cóllui:

I wiped my hands and my face with the towel.

Detersi mantili manus & fáciem.

In the mean time the little bell rings for prayers.

Intérea signum ad preces datur tintinnabulo;

We come together into the private hall, we pray together, we take our breakfast in order from the cook, we get our breakfast in the dining-room, sitting quiet without noyse or stirre; those whom I heard talking fondly, or speaking idle words, or else saw playing the wantons, I admonished friendly; those that did not obey my admonition, I told the Monitor on, that he might set them down.

In aulam privátam convenitur, precámus unà, accipimus órdine jentáculum à fámulo culinário, jentámus in triclinio, sedentes quiéti sine múrmure & spíritu; quos audivi inepte garrientes, aut verba loquentes otiósa, aut etiam lascivientes vidi, amíce admónui: qui non paruérunt admonitióni, détuli ad observatorem, ut eos notáret.

P. Was no body set to look over you, whilst you got your breakfast?

Némone vobis præérat, dum jentarétis?

Pu Yes, the Usher.

Imò, hypodidáscalus.

P. What did he do in the mean time?

Quid agébat intérea?

Pu He walkt along the middle of the hall holding a book in his hands, and wishing the Monitor withal to

Ille per médiam aulam ambulábat tenens librum in mánibus, & idéntidem monet observatórem, ut

set

set down them that prate fondly.

P. May not one speak a word then?

Pu. Yes one may; but they are wont to be set down who talk long and in many words fondly, and without any benefit.

But all may discourse pleasantly amongst themselves concerning good and honest matters, yet so as it be done modestly, without any noyse or contention.

P. Thus far have you satisfied me; you shall tell me the rest after dinner, unlesse any businesse intervene.

Let us now go into the hall to dinner, lest we make the master tarry for us.

Pu. I heard the bell ring just now.

P. It rang in good time.

notáret inepte garrientes.

Nullúmne igitur tunc licet mittere?

Imò licet; verùm ii dem *notári* solent, qui diu multis verbis inepte, & ne ullo fructu confabulantur.

Cæterùm licet omnibus cundos inter se tract sermones de bonis & h nestis rebus, dum tam id modeste fit, *citra clam rem & contentionem.*

Hactenus satisfecisti mih cætera narrábis à pran nisi aliquod negotium tervénerit.

Eamus nunc in aulam prandium, *ne Magist morâ simus.*

Audivi modò signum dari.

Opportune datum.

Col. 61. *The master. The Scholar.*

Col. 61. Magister. Discipulus.

M. Where did you end your tale before dinner?

D. When I would have made an end about breakfast, you interrupted me, Master.

Ubi finivisti narrationem te prandium?

Quum vellem finem impo re de jentaculo, tu me terpellâsti, Præceptor.

Go on therefore to tell the rest in order.
Whilst we are making an end of our break-fast, **the second peal rings**, every one takes his books; we go into the common-hall;
The bills of every form are called **as the custom is**;
They that are there, **answer to their name**;
I make answer too:
They that are away are noted by the Monitors in their bills.
After the bills have done calling, the master **goeth into his pue** to pray;
He bid's us to minde, & then he prayeth **publickly**:
When he hath prayed, he saith, Get ye every one into his hearing place.
They all come together, I also come with my schoolfellows;
I sit in my place;
The master comes in:
He **enquires concerning them that are away.**
And then he sits in his seat, and bid's the authors writing to be read up:
We say three and three with a loud voyce, as we use to do every day.
Then he bids us construe:
Some of the more ignorant sort read one by one;

Perge igitur narrare ordine reliqua.
Dum jentandi finem facimus, *datur publicum signum posterius*; sumit quisque libros; imus in aulam communem;
Recitantur *de more* catalogi singulárum classium;
Qui adsunt, *ad monem respondent*:
Ego quoque respondeo:
Absentes notantur in catálogis ab ipsis nomenclatóribus.
Finitâ catalogórum recitatióne ludimagister *pulpitum ascendit*, ut precétur,
Jubet nos attentos esse, tumque públice precâtur:
Ubi precatus est, Recedite, inquit, vos in suum quisque auditorium.
Convéniunt omnes, Ego item venio cum meis condiscipulis;
Sedeo in loco meo:
Præceptor ingréditur:
Inquirit de absentibus:

Deinde sedet in cáthedrâ suâ & jubet pronunciári auctoris scriptum:
Pronunciamus terni clarâ voce, ut solémus quotidié.
Tum jubet ut redeámus interpretatiónem.
Aliquot ex rudióribus legunt singuli;

We

We other-some say three and three, and that by heart,

Except him that goes orderly before us repeating the very words of the Author.

At the last, the master exacts the English signification of the words;

The better scholars, to whom he giveth that in charge by name, make answer:

I also being commanded by him do answer; he commends them that answer well; of the number of whom (be it spoken without boasting) I was one.

Afterwards he commandeth every part of speech to be orderly parsed according to the Grammar-rule.

Last of all, he doth openly appoint, what is to be repeated after dinner:

When it hath struck eight of clock, he commands us to prayer; which when it is done, he adviseth us to do diligently what we have to do: at the last he dismisseth us.

As he looks upon us, we go forth in order and without noise, and we depart merrily.

Nos alii reddimus terni, id memóriter,

Præter eum qui verba in authoris præit nobis ó ne.

Tandem præceptor ei Anglicánam verbórum nificationem;

Doctiores, quibus nomin id præcépit, respondem

Ego quoque jussus ab e spondeo; laudat ille, bene respónderint; quorum número ego (*sine jactántiâ dictum* unus eram.

Postea jubet singulas or nis partes órdine tr *ad ratiónem Grammitic*

Postremò palam præsc quid sit à prandio red dum:

Audità horâ octavâ, prec nem imperat; quâ fi monet ut officium fé faciámus:

tandem nos missos faci

Eo spectante, exímus ó & sine strépitu, læt cedimus.

Master, have I given you content?

M. Most abundantly.

D. Doth it like you, that about supper-time I do the same concerning the other passages of this day?

M. There will be no need.

Satisne tibi feci, præceptor?

Cumulatissimè.

Placéne tibi ut sub cœnæ tempus idem fáciam de réliquis hujus diei actiónibus?

Nihil opus erit.

Col. 62. *The Master. The Boy.*

Come hither, Charles.

I am here, master.

What do your two schoolfellows do?

The Usher is yet a teaching them.

But have you already said over the words of your lesson against to morrow morning?

I have said it.

Well enough?

Well enough, I thank God.

Who hath heard you?

The head-master.

It is well, but there is one thing I would advise you of.

I should be glad to hear it.

You must often think, how much you are beholden to God the giver of all good things, that bestowed upon you both wit and so good a memory.

Col. 62. Pædagogus. Puer.

Ades, Carole.

Adsum, præceptor.

Quid agunt duo condiscípuli tui?

Adhuc docenter à subdoctore.

Tu vero jamne pronunciásti contextum prælectionis in crastinum manè?

Pronunciavi.

Satisne recte?

Satis, gratia Deo.

Quis te audivit?

Ludimagister.

Bene habet; sed *est quod monére te velim.*

Ego istud audire percúpio.

Sæpenúmero cogitandum tibi est, quantum debeas bonorum omnium largitori Deo, qui & ingenium & *memoriam* tam *felicem* tibi dederit.

What

Pu What do not I owe to him, that hath given me all things?

Quid illi non debeam, qui mihi dedit omnia?

P. Rehearse some of his chief benefits, as I have sometimes taught you.

Dic aliquot ejus beneficia præcipua, quemadmodum décui te aliquando.

Pu That heavenly father hath given me a body, a soul, life, a good minde, good parents, that are wealthy, noble, well affected towards me, and that not onely supply me abundantly with all things necessary for this life, but also (which is **the greatest thing by far**) take order that I be so diligently brought up in learning and good manners, that nothing further can be required.

Dedit mihi cœlestis ille pater corpus, animam, vitam, mentem bonam, parentes bonos locupléres, nóbiles, bene erga me affectos, qui non modo suppêdit mihi copió'é omnia ad hanc vitam necessária, sed etiam (quod est *longe maximum*) me bonis liberis, bonísque moribus diligenter instituendum curant, ut nihil sit præterea requirendum.

P. You have spoken all those things very truly, but you have omitted one thing, which is an especial blessing of God.

Verè omnia ista dixisti, sed unum prætermisisti, quod est singulàre Dei beneficium.

Do you know what it is?

Scin' tu quid sit?

Pu **Let me unbethink my self a little.**

Sine me paulisper cogitáre.

P. **Unbethink your self at your leasure.**

Otiosè cogita.

Pu Now I remember it.

Nunc ego reminiscor.

But for the greatnesse of the thing, I know not how to expresse it.

Sed pro magnitudine rei, nescio quibus verbis id exprimere.

P. Yet expresse it as you can.

Dic tamen quo póteris.

Pu I think of it again and again.

Cógito etiam atque etiam.

P. Speak at last.

Dic tandem.

The blessings of God Almighty towards me are innumerable, in body, in minde, in outward things; but none can be said or thought to be greater then that he hath freely given me his onely Son, who hath redeemed me a most miserable sinner, and captive under the tyranny of Satan, & destinated to eternal death, and that by his most cruel and shamefull death in the world.

You have spoken well enough, and almost in so many words as I have taught you at other times.

But hath God bestowed this so great a benefit upon you onely?

No indeed.

Upon whom besides?

Upon all, how many soever believe the Gospel faithfully and truly.

Come on, produce a place out of S. Johns Gospel to that purpose.

God so loved the world, that he gave his onely begotten Son, that every one that believeth in him, should not perish, but have everlasting life.

For God sent not his Son into the world, to condemn the world, but that

Innumerabília sunt Dei Optimi Maximi erga me beneficia, in córpore, in ánimo, in externis rebus; sed nullam majus nec dici nec cogitári potest quàm quòd Filium suum únicum gratis mihi déderit, qui me miserrimum peccatórem, & sub Satanæ tyránnide captum, ac morti æternæ destinátum redémit, ídque morte sua omnium crudelíssima, & máximè ignominiósa.

Satis aptè dixísti, & totidem ferè verbis quot alias te docúeram.

Sed nunquid Deus tibi uni hoc tantum beneficium præstitit?

Minimè verò.

Quibus præterea?

Omnibus, quotquot Evangélio fidéliter ac verè credíderint.

Agè, profer locum è S. Joannis Evangélio, in eam sententiam.

Sic Deus dilexit mundum, ut Filium suum unigénitum daret, ut omnis qui credit in eum, non pereat, sed habeat vitam æternam.

Non enim misit Deus Filium suum in mundum, ut condemnet mundum, sed the

	the world might be saved by him.		ut servetur mundus per eum.
	He that believeth in him is not condemned, but he that believeth not is condemned already, because he hath not believed on the name of the onely begotten son of God.		Qui credit in eum, non condemnatur; qui vero non credit jam condemnatus est, quia non credidit in nomen unigeniti filii Dei.
	And this is.		Hæc est autem.
P.	Enough so far; but whose words are those?		Hactenus satis; sed cujus sunt verba ista? (quem
Pu	Christs speaking of himself.		Ipsius Christi de seipso loquentis.
P.	Whom doth he speak to?		Quem alloquitur?
Pu	Nichodemus, who came to him by night.		Nichodemum, qui ad eum nocte venerat.
P.	Christ himself our alone Saviour grant, that you may profit more and more in the knowledge of him.		Faxit ipse Christus unicus Servator noster, ut magis ac magis in ipsius cognitione proficias.
Pu	He will, I hope.		Faciet, spero.
P.	Go on then chearfully, as you have begun, which God prosper to the glory of his name.		*Perge* igitur, *ut cœpisti alacriter*, quod bene vertat Deus in gloriam sui nominis.
Pu	I pray so too		Ita precor.
P.	Let us go to supper.		*Eamus cœnatum.*

	Col. 63. *The Monitor.* *A boy.*		*Col.* 63. Observator. Puer.
O.	You never mind your book;		*Tu nunquam studes;*
	When will you be a scholar?		*Quando eris doctus?*
P.	That will come to passe in		Id fiet *progressu tem*[illegible]

time, by Gods assistance.

O. You say well; but in the interim you must take pains.

P. But I am not a plough-man.

O. I, do you jeer me? As though to take pains were the same as to go to the plough.

P. I know it is not the same.

O. Why then did you make such an answer? Is not that to jeer?

P. And yet there is no harm in laughing, seeing it is a thing natural to all men.

O. Do you go on to trifle?

P. What I have said is true, and to speak truth is not to trifle.

Why do you finde fault with me when there is no cause?

O. I have cause to reprove you.

P. By what right?

O. Because you know that *ridére* to laugh, is usual for *irridére* to mock; and yet you have conceived it so, as if I had spoke of laughing.

P. If I make good my own cause, what harm do I?

O. Do you go on then in your stubbornesse?

Truly you shall be set down in good earnest.

Deo juvante.

Rectè dicis; sed interim *laborandum tibi est.*

Atqui ego non sum arátor.

Etiam rides?

Quasi laboráre idem sit quod aráre.

Scio non idem esse.

Cur ergò sic respondisti?

Nonne istud ridére est?

Et ridére non est malum, cùm sit naturále ómnibus homínibus.

Pergin' tu nugas dicere?

Quod dixi verum est, & verum dicere non est nugári.

Cur me immérito reprehendis?

Jure te árguo.

Quo jure?

Quia non ignóras *ridére* pro *irridére* usitatum esse; & tamen sic accepsti, quasi de risu sim loquútus.

Si defendo causam meam, quid mali fácio?

Pergis igitur esse pértinax?

Profectò *sériò notáberis.*

P.	I pray you, be not angry with me, good Martin.		Ne, quæso, mihi irascáris, mi Martíne.
O.	I am not angry, but I do my office.	30	Non irascor, sed officium meum fácio.
P.	But, I pray you, hear me.		Sed audi, quæso.
O.	What should I hear? your trifles?		Quid audiam? tuas nugas?
P.	Hear me, I say; I will not lie.	35	Audi, inquam, non mentiar.
O.	**Speak in short, I have businesse elsewhere.**		*Dic bréviter, est mihi álibi negotium.*
P.	First of all, when you admonish me, I was not idle.	40	Imprímis, cùm tu me monuisti, non eram otiósus.
O.	What then?		Quid ergó?
	If you did nothing, was you not idle?		Si nihil faciebas, nonne otiósus eras?
P.	I was not; **if I might say so by your leave.**	45	Non eram; *pace tuâ dixerim.*
O.	How can that be?		Quî potest id fieri?
P.	I will tell you, although you understand this better then I.		Dicam tibi, etsi tute melius hoc intelligis, quàm ego.
	I did nothing, as it did make show; yet I though of some good.	50	Nihil faciebam, ut apparebat; sed tamen cogitabam aliquid boni.
O.	**Tell me that plainlier.**		*Declára istud mihi.*
P.	When you make verses, you often meditate a good while together, as if you were idle: although you are never lesse idle.	55	Quum tu facis versus, sæpe meditáris diu, quasi sis otiósus: quamvis nunquam sis minus otiósus.
O.	**You are too wittie for your age.**	60	*Pro istâ ætáte nimis acútus es.*
	Although you was not idle to your self (as you say) yet they that saw you, might judge otherwise.	65	Etiamsi tibi (ut ais) otiósus non eras, tamen qui te viderent, possent áliter judicáre.
P	But I was by my self.		At solus eram.
O	True, but some might have		Verum, sed póterant áliqui co-

come upon you in the mean time.

To conclude, you do not confesse your fault.

P. If there was any fault, it was in that, that at the first sight I seemed to you to be idle, when indeed I was not.

O. I ask nothing about that; but what answer do you make concerning your mocking?

P. Truly I said nothing with a purpose to mock.

O. What then?

P. I jested, believe me.

To what end.

That by talking a little, I might learn something of you.

I am not one that can teach you many things.

Nay I have oft times learned a great deal of good by you.

What will you conclude then?

That you pardon me, seeing I have done nothing, as you see, with an evil intention, that I know on.

Well, I pardon you, because you seem to me to be sincere and open, and I never found you a lyar yet.

intervenire.

Denique non fareris culpam.

Siqua fuit culpa, in eo fuit, quòd primo aspectu videbar tibi esse in otio, quum revera non essem.

In eo nihil requiro: sed de irrisione quid respondes?

Certè nihil dixi irridendi animo.

Quid igitur?

Jocabar, crede mihi.

Quorsum?

Ut paucis verbis fabulando, aliquid ex te addiscerem.

Non is sum à quo multa doceri queas.

Imo tecum multum boni sæpe didici.

Quid tandem vis concludere?

Ut mihi ignoscas; quando ut vides, *malo animo nihil peccavi, quod equidem sciam.*

Agè, ignosco, quia videris mihi *candidus & apertus*, neque *adhuc vidi te mendacem esse.*

P.	I thank you, most sweet Martin.	Ago tibi grátias, Martine suavíssime.
	Col. 64. N. O.	**Col. 64. N. O.**
N.	Do you go into your own countrey then?	Ergóne abis in pátriam?
O	I am constrained to go, being sent for by my father.	Cogor abíre, nempe *accersitus à patre.*
N.	Are you never to come again?	Nunquámne es reversúrus?
O.	No, I hope.	Non, spero.
N.	When are you to go?	Quando profectúrus es?
O.	To morrow, I think.	Crástino die, ut opínor.
N.	Will you thus forsake me then?	*Síccine ígitur me relinquis?*
O.	I must needs do so.	Ita necesse est.
N.	Woe is me poor boy! where and when shall I finde such a friend? such a companion in my studies?	O me míserum! abi & quando amícum talem repériam? talem studiórum meórum sócium?
O.	Do not grieve, be of good comfort: God will give you a better companion.	*Ne dóleas, esto ánimo bono* meliórem dabit tibi Deus.
N.	Truly I know he can do it; but I can scarce hope for it.	Ille quidem potest, scio; ego vix speráre possum.
O.	Do not take on so much, I pray you; for our friendship is not like to die by this separation of our bodies, but it will rather increase more and more; and being absent in body, we shall be present in our mindes.	*Noli,* óbsecro, *te affligere tópere*; nec enim hac separatióne corpórum interiora est amicítia nostra, quæ pótius accrescet magis, absentes córpore, præsentes ánimis étimus.
	What? the Letters that we	Quid? Epístolæ quas

send to and fro, how great force do you hope they will have?

what? because by that mutual longing our love shall become more pleasant?

N. They are all likely things which you say, but in the mean time my grief is not asswaged.

O. Alas! forbear weeping.

N. I cannot for sorrow.

O. Do you so? do you think that I am lesse grieved?

N. But what would you do?

¶ We must obey God's will.

O. Now, I pray you, recollect your self; and provide your self rather to eat your supper merrily.

We shall talk more after supper.

N. O what a heavy parting is this!

citróque dábimus, quantam vim speras habitúras esse?

quid? quòd mutuo illo desidério amor ipse noster fiet jucundior?

Verisímilia sunt quæ dicis omnia, sed interim *non lenitur dolor meus.*

Ah! *réprime láchrymas.*

Non queo præ dolóre.

Siccine agis? an putas me minóre dolóre tangi?

Sed quid agas?

Divinæ voluntáti perendum est.

Nunc *ipse te cóllige*, óbsecro; ac pótius ad hilàriter cœnandum te para.

Plúribus à cœnâ collequémur.

O quàm tristè divortium!

Col. 65. *Messor. Valensis.*

M. Do you not remember that our master doth so often put us in minde of avoiding bad company?

V. I remember it very well indeed.

M. Yet you sometimes make use of his admonitions carelesly enough.

V. Wherein do I seem to you to neglect them?

Col. 65. Messor. Valensis.

Non memíniſti præceptorem tam sæpe monére nos de fugiendis pravis sodalibus?

Ego verò probe mémini.

Tamen alícubi satis negligenter áteris ejus monitis.

In quo (gere?) vídeor tibi ea negli-

M.	I will tell you, so you do but hear me attentively.		Dicam tibi, modò attentè audias.
V.	Tell me, I pray you; I will hear you very attentively.		Dic, obsecro; audiam attentissimé.
M.	Will you never take heed of that cheater?	10	Nunquam vis cavére ab illo *impostóre?*
V.	Why should I take heed?		Cur cáveam?
M.	Lest you be infected by him; for you know he is as bad as bad can be,	15	Ne illius contagióne depravéris; nosti enim esse *péssimum.*
V.	But I do not follow him of my self; he run's to me where ever I am.		Atqui non sponte sequor; ad me accurrit úndique.
M.	Verily because he knows you have something to give him, and that you give him willingly and often.	20	Nimírum, quia novit te habére quod des, & dare libenter ac sæpe.
V.	What then do you perswade me to do?	25	Quid igitur mihi faciendum suades?
M.	Say once to him, both in earnest, and as it were with an angry minde, What would you have, friend? why do you follow me every where? every one cries out that you are a very knave, insomuch as they will not keep you company.	30	Dic semel, & sertò, & quasi ánimo iráto, Quid vis, amice? cur me ubique sequeris? omnes clámitant te esse péssimum; adeò sodáles tui esse nolunt.
	And therefore, I pray you, let me alone hereafter, lest I come to be openly whipt for your sake.	40	Proinde omitte me posthac quæso, ne tuâ causâ virgis palâm cædar.
V.	What if he will answer any thing to the contrary?		Quid si velit áliquid contra respondére?
M.	Break off discourse with him.		*Abrumpe* illi *sermónem.*

get you from him quickly.

V. I thank you, that you admonish me so faithfully.

téque récipe celériter.

Ago tibi grátias, quod me tam fidéliter monúeris.

Col.66. G. H.

Col.66. G. H.

G. Will you remain in that ignorance?

H. God forbid.

G. What will you do then?

H. I pray you, give me some advise about this matter.

G. First pray to God very oft, and from your heart; then be alwaies attentive; that is, hear diligently whatsoever is taught, whether the master speak, or your school-fellows say any thing; lastly, be careful to maintain charity.

H. By what means?

G. Neither hurt, nor offend any body; envy no body; hate no body; but on the contrary, love all men like brethren; and do well to all men, as much as you are able.

H. What will those things do me good towards the profiting at my studies?

G. Very much.

Vísne permanére in istâ ignorantiâ?

Avértat Deus.

Quid fácies igitur?

Da mihi súper hác re consílium, quæso.

Imprímis Deum sæpíssimè & ex ánimo precáte; deinde semper attentus esto; hoc est, diligenter audito quicquid docetur, sive præceptor loquatur, sive aliquid reddant condiscípuli tui; postremò, charitátem diligenter cole.

Quibus modis?

Neminem neque lædito, neque offendito; nemini invideto; neminem ódio habeto; sed contrà, omnes dílige tanquam fratres; ac bene ómnibus, quoad póteris, fácito.

Quid illa mihi *cónferent ad studiórum profectum?*

Plúrimum.

G. How?

H. For so God will enlighten your understanding, and increase your memory and other gifts of the minde: to conclude, he will so promote your studies, that you may every day make a greater progresse in them.

H. Truly, you give me very good counsel; I wish I may be able to use it continually to Gods glory, and to requite you once.

G. I do not desire, that you should requite me on that fashion with any other favour, but that you often praise God, and alwaies follow honest studies, and, that so you may come at last to the height of learning.

Quómodo?

Sic enim Deus tibi illuminábit ingénium, memóriam, ac cæteras animi dotes augébit: denique, stúdia tua ita promovebit, ut majorem in eâ re progréssum indies fácias.

Consílium mihi sanè das optimum; utinam in Dei ipsius gloriam uti perpetuò valeam, tibíque aliquando referre gratiam.

Non opto, ut mihi aliud gratiæ eo more referas, nisi ut Deum sæpenumerò laudes, studiísque honesta semper persequaris, atque ita *ad divinárum literárum cognitiónem* tandem *pervenías*.

Col. 67. *Castellanus.* *Messardus.*

Col. 67. Castellanus. Messardus.

C. What have you done for these fifteen dayes?

M. I tended upon my mother, who was very sick.

C. Say you so?

M. It is so indeed.

C What disease was she sick on?

M. A tertian ague.

Quid egísti per hos quindecim dies?

Minístravi matri, quæ gravíter ægrotabat.

Ain' tu?

Sic est profecto.

Quo laborabat morbo?

Febre tertianâ.

Hab

Hath she recovered ?
She begins to recover by little & little, God be thanked.
Who cured her ?
The chief doctor.
Who is he ?
God himself.
I make no question of that ; but by whose means ?
Mr. Sarasine's.
He is accounted a very great Doctor of physick.
His excellent cures do prove that every day.
What remedies did he use in curing your mother ?
Medicines.
I understand that well enough, though you say nothing.
But tell me plainly what medicines were those ?
Let me call my self to minde a little while.
I do let you ; say at last what you remember.
I remember but two names, clysters and potions.
What good do those do ?
Ho, you fool, you ask, as if I studied Physick.
And therefore if you desire to know any more, do you your self enquire rather of them that professe such things, that is, of Physitians and Apothecaries.
I pray you, be not angry with me.

An convaluit !
Paulatim convalescit, grátia Deo.
Quis sanávit eam ?
Medicórum summus.
Quis ille ?
Ipse Deus.
De hoc nihil dúbito ; sed cujus ópera ?
Dómini Sarasini.
Is habétur *máximi nóminis in medicina professióne.*
Id quotídie probant egregiæ curatiónes ejus.
Quibus remédiis utebátur in curandâ matre tuâ ?
Medicamentis.
Satis istud intelligo, étiam te tacente.
Sed dic planè, quæ fuerint ista medicamenta ?
Sine me aliquantisper recordari.
Sino ; dic tandem quæ reminiscéris.
Duo tantùm nómina mihi occurrunt, *clystéres & potiónis.*
Quid ista cónferunt ?
Eho, inepte, ita rogas, quasi ego *medicinæ óperam dédera*m.
Itaque si cupis ámplius scire, quære tute ipse ab iis pótius, qui ista profitentur, hoc est, à médicis & pharmacopólis.
Ne mihi succénseas, oro.

why

M. Why are you so busie to ask?

Cur tu es ádeo curiósus?

C. That I may always learn something.

Ut ediscam semper áliquid.

M. But have a care in the mean time you be not called a busie-body.

At vide interim ne vocém *percontátor.*

C. Yet hear me too a few words.

Audi tamen item pauca.

M. Say on.

Lóquere.

C. How long hath your mother been sick?

Quamdiu ægrotávit mater?

M. Almost two weeks.

Ferè duas hebdómadas.

C. In the mean time where was your father?

Interea ubi erat pater?

M. He was gone to Lyons to the Mart.

Profectus erat Lugdúnum ad mercátum.

C. But you, at what a clock came you again to the school?

Sed tu, quâ horâ rediísti Gymnásium?

M. To day morning.

Hodie manè.

C. Have you delivered your excuse to the master?

Dediſtíne excusatiónem præceptóri?

M. I have delivered it.

Dedi.

C. What answer did he give you?

Quid tibi respondit?

M. It is well done, quoth he; but where was you?

Factum bene, inquit; tu verò ubi eras?

C. I went yesterday into the countrey with my uncle.

Hesterno die rus ívera patruo.

M. Come on, let us see what we are to say at two a clock; for I am now after a sort a new scholar.

Agè; videámus quid reddituri horâ secunda: nam ego quodammodo nunc novis sum discipulus.

Col. 68. *Grangerius. Torquetus.*

G. Will you go to make water?

T. I have made water at my own leasure.

G. Let us go together I pray you, that we may talk a little.

T. Hold your tongue, you fool, unlesse you would be complained on, it is no time to talk; should you not have made water, when you got your break-fast.

G. I should, but I forgot it.

T. Go then by your self, with the masters good leave; and be not hereafter so forgetful.

G. I will do as you will have mee, and I will think on it.

Col. 69. *Malognodus. Gassinus.*

M. What do you think, Gassinus?

Have a care of your self, I pray you.

M. Why should I have a care of my self?

Col. 68. Grangerius. Torquetus.

Visne ire mictum?

Satis otiosus minxi.

Eâmus unà quæso, ut parùm fabulémur.

Tace, inepte, nisi vis accusâri, non est fabulandi tempus; nonne bibisti minxere quum jentaretur?

Débui, sed obliti sum.

Ito igitur solus, cum bonâ vênâ præceptóris, nec sis posthac tam oblivióstus.

Parébo tibi, & *meminero.*

Col. 69. Malognodus. Gassinus.

Quid cógitas, Gassine?

Cave tibi, óbsecro.

Quid mihi cavébo?

Lest

M.	Lest thou fall sick.		Ne *in morbum incidas.*
G.	From what cause?		Quâ ex causâ?
M.	From too much play.		Ex *nimiâ lusus intemperánti*
G.	Whence doth that danger appear?	5	Unde appáret periculum?
M.	Because you are all of a heat, you are all of a sweat.		Quia *totus æstuas, totus sud mades.*
G.	You admonish me well, and in time.	10	Recte, & in témpore me mones.
	Truly I did not perceive it.		Profecto non sentiebam.
M.	Give over, if you will take my counsel.		Desiste, *si me audis.*
G.	I take your counsel with all my heart, and am ready to do what you bid me.	15	Audio vero libenter, ac morem gero.
	For who would refuse such faithful advise?		Quis enim réspuat tam fi consilium?
M.	Wipe your face with your handkerchief, and get on your clothes quickly, lest you catch cold on a suddain.	20	*Deterge faciem sudariolo* due te celériter, ne *sub frigus cóntrahas.*
G.	I thank you. For I am commonly apt to diseases.	25	Habeo tibi gratiam. N *ferè morbis sum obnóxi*
M.	What is the reason?		Quid est causæ?
G.	My want of health.		*Infirmitas* meæ *valetúdin*
	For you see of what a weak constitution I am.	30	Vides enim quàm *im sum córpore.*
M.	You ought so much the more to have a care of your self.		Tanto magis debes tibi vere.
G.	I know that very well, and both my parents give me warning often.	35	Istud probe novi, & uterque me monet mê.
	But what should one do?		Sed quid agas?
¶	we are naturally	40	

prone to our own de-
struction.

M. O my Gassinus, we must not serve our pleasure, but we must provide for our health by temperance.

G. Cato's verse to that purpose is forth-coming.

M. I remember it; but of these things sometime else;
Now you are dyest sufficiently.
You have no reason to stay here any longer.

G. Farewel, Malognodus, most friendly adviser.

M. Are you willing, that I should bring you along home?

G. I need no bringing along.
I am very well, by Gods blessing.

M. My Gassinus, have a care you be well.

proni sumus in nostram perniciem.

O mi Gassine, non est voluptáti serviendum, sed temperántiâ *valetúdini consulendum est.*

Est in promptu carmen Catónis in eam sententiam.

Téneo; de his áliás;

Jam satis indútus es.

Nihil est quod hîc morére dîutius.

Vale, Malognode, mónitor amicíssime

Vin' tu, ut *domum te deducam?*

Nihil opus est *deductióne.*
Ego bellè me habeo, Dei beneficio.

Mi Gassine, cura ut váleas.

Dol. 70. *Robinerianus. Bobussardus.*

Col. 70. Robinerianus. Bobussardus.

R. I wonder at my heart why you were not here to day morning.

B. Why do you wonder so much?
It is no news here; many are away every day, yea almost every hour.

R. But you had the victory in your power.

Valdè miror cur hôdie manè non adfúeris.

Quid miráris tantópere?
Nihil hîc est novi; multi absunt quotídie, imò horis ferè síngulis.

Atqui victória tibi erat in mánibus,

What

B. What do I care? such victory as that (as one said well) is nothing else but a short glory.

R. But in the interim modest young men are hereby more inflamed to their studies; neither for all that do they swell with vain-glory, but refer to the glory of God whatsoever praise shall accrew thereupon.

B. Truly that falls out very seldome; for there be more that abuse victories to their private glory, then that have any respect to Gods glory.

R. It is likely to be true that you say.

B. Nay, very true.

R. But I would have you tell me, why you was away.

B. I wrote a letter to my father.

R. In whose name?

B. My mothers.

R. Did she her self tell you what to write?

B. What should I have writ, unless she had told me.

R. What did the letter contain?

B. It would be too long to tell you.

R. But at least tell me the contents of it.

Quid ego curo? ejusmodi victória (ut bene dicébat quidam) nihil áliud est quàm brevis glória.

Sed interim modesti adolescentes hâc ad studia magis incenduntur;

nec tamen inâni gloriâ tumescunt, sed ad honórem Dei referunt, quicquid inde laudis accesserit.

Id certè raro contingit;

plures enim sunt, qui victóriis abutuntur ad privátam glóriam, quàm qui divini honóris rationem habeant.

Verisimile dicis.

Imo, verissimum.

Sed *velim mihi dicas*, cur absíderis.

Scripsi ad patrem literas.

Cujus nómine?

Matris.

Dictavítne tibi ipsa?

Quid scripsissem, nisi dictásset?

Quid continébant literæ?

Longum esset tibi narráre.

Saltem die earum *argumentum*.

They

They were diverſe and manifold, and what (I pray you) doth it concern you to know it?

Nothing.

Why do you ask ſo greedily then?

For my mindes ſake, as we are commonly inquiſitive to hear ſome newes.

You do nothing but prate: let me alone.

Do but hear me a few words.

Come on, I hear you; ſay what you will.

I deſire to know where your father is.

As though you did not know.

Whence ſhould I know?

Seeing he is one that you know very well, and ſeeing we are neighbours, I could not have thought you had been ignorant.

Tell me, I pray you, without any more ado.

He is at Lyons.

When went he?

About four daies ago.

What doth he there?

He buy's and ſell's.

When will he come home again?

When the Mart is done.

What time will it be done?

Ask the merchant: it con-

Varium erat & multiplex, & quid tuâ (quæſo) ſcire refert?

Nihil.

Cur ergò tam avidè quæris?

Animi cauſâ, ut ferè *curioſi ſumus novi aliquid audiendi.*

Nihil aliud quàm garris: omitte me.

Auſculta paucis.

Agè, auſculto; loquere quid velis.

Scire cupio ubi ſit pater tuus.

Quaſi verò néſcias.

Unde ſcirem?

Cùm *tibi* ſit *notiſſimus* & cùm ſimus vicini, non putaſſem te ignorare.

Dic *tandem*, quæſo.

Eſt Lugduni.

Quando eſt profectus?

Abhinc dies quator.

Quid illic agit?

Negotiatur.

Quando rediturus eſt?

Finito mercátu.

Ad quod tempus finiétur?

Roga mercatores; *non eſt* cern's

cern's not me to minde such things.

R. What do you minde then?

B. To fear God, to obey my parents, to learn good arts and godlinesse.

R. Truly you talk gallantly: but tell me in good earnest, can you do such great matters?

B. Do I assume that to my self?

Nay rather I confesse, that it is not in my power to begin.

R. What will become of you then?

B. God himself will work in me by his spirit.

R. You think very well, I required no more of you.

B. I thank God, to whom I am beholding for any good that is in me.

R. That is very well, and truly I commend you, that I may not seem to you to do nothing but prattle.

B. When I said that, in truth I jested.

R. So I conceived it; but do you go on (as you have begun) to learn and to be wise.

B. He that hath given me faith, the same (I hope) will grant me perseverance.

R. You hope well, and I hope the same too: and there-

meum curáre tália.

Quid ígitur curas?

Ut Deum tímeam, parén[illegible] bus obédiam, bonas ar[illegible] cum pietáte discam.

Næ tu magnificè lóqueris: [illegible] dic mihi sériò, potésne [illegible] tantas efficere?

Egóne istud mihi assúmo?

Quin pótiùs fateor, ne in[illegible] pere quidem penes me [illegible]

Quid ergò de te fiet?

Deus ipse spíritu suo in me [illegible] perábitur.

Optimè sentis: nihil ex [illegible] prætérea requirébam.

Est Deo grátia, cui accep[illegible] réferò quicquid inest in [illegible] boni?

Istud rectè, & laudo é[illegible] dem, ne tibi vídear nihil [illegible] liud quàm garrire.

Cùm illud díceram, Joc[illegible] sané.

Ego sic accépi; sed tu (ut cœpisti) [illegible] *díscere & sápere.*

Qui mihi dedit fidem, id[illegible] (ut spero) perseverán[illegible] dabit.

Bene speras, & ego idem [illegible] ro tecum: itaque pe[illegible]

fore let us go on to live most lovingly betwixt our selves, as we have done hitherto.

B Truly there shall be no fayling on my part, unlesse I be altogether destitute of Gods help.

R God forbid; but do you hear the clock?

B How have we finished our discourse in good time?

mus *inter nos vivere conjunctissimè*, ut adhuc fecimus.

Per me quidem non stabit, nisi ope divinâ prorsus ero destitútus.

Avertat ipse Deus; sed audin'tu horológium? Ut in ipso témpore sermónem finívimus?

The two Colloquies which follow are, according to the Authors direction, referred to the end of this Second Book.

Duo quæ sequebantur Colloquia, de *consilio Auctóris*, sunt translata ad finem hujus Secundi Libri.

Col. 71. *Ruffetus. Monachus.*

Col. 71. Rufferus. Monachus.

R Whence come you?
M From abroad.
R What went you forth for?
M To buy paper.
R Have you bought any?
M I have bought some.
R How much have you
M Aquire. (bought?
R For how much?
M Five farthings.
R Of what sort?
M The lesser sort.
R Let me see it?
M See whether it be good or no.

Unde venis?
Foris.
Quid prodieras?
Ut émerem chartam.
Emisti'ne?
Emi.
Quantam emisti?
Scapum.
Quanti?
Quinque quadrantibus.
Cujus formæ?
Minóris.
Ostende.
Vide num bono sit.

R	Truly it is good; for what use did you buy it?	15	Bona est profectó; in quem usum emisti?
M	You ask sillily.		*Ineptè quæris.*
	What use is there of paper but to write?		Quis est chartárum usus nisi ad scribendum?
R	Yes, there is another use.	20	Imò álius.
M	What? tell me.		Quis? cedó:
R	To wrap wares in.		Ad *merces involvendas.*
M	I meant of school-paper not of course-paper; for I am no mercer.	25	Intelligébam de *chartâ scholasticâ*, non de *emporé ticâ*; non enim sum mercator.
R	We use paper too to dry up a new writing.		Utimur étiam chartâ ad siccandam recentem scriptúram.
M	I know it very well; but that is blotting paper.	30	Satis scio; sed *charta* illa est *bibula.*
R	And yet it is paper.		Et tamen charta est.
M	Be it so.		Esto.
R	There is then a several use of paper even in the school.	35	Est ergò múltiplex chartæ usus étiam in scholâ.
M	I must needs confesse it.		Cogor fatéri.
R	I will tell you also another use, and that most common in the school.		Etiam dicam tibi àlium usum, & quidem in scholâ frequentissimum.
M	What?	40	Quem?
R	I dare not tell you without words of reverence before.		Non ausim dicere sine *præfatione honóris.*
	What need wee to make words of reverence amongst our selves? for words do not stink.	45	Quid opus est inter nos honórem præfàri? non enim verba fœtent.
R	I will tell you then, seeing you will have it so.		Dicam ígitur, *quando ita* [illegible]
M	Speak freely.		Dic liberé.
R	To wipe one's breech in the house of office.		Ad *tergendas nates* in *latinâ.*
M	Fair papers are not car-	50	Illùc non feruntur *chartæ* [illegible]

ried thither, but those that are already written and good for nothing.

R What then? yet they are papers.

M But I speak concerning fair paper, and new.

R But in the meane time you are capt.

M Be it so indeed; it doth not repent me of this our litle disputation.

R But now they go away from their play.

M And let us go away then from this place.

pure, sed jam scriptæ, eaque inútiles.

Quid tum? chartæ sunt tamen.

At ego de chartâ purâ & novâ loquébar.

Sed ínterim victus es.

Sit ità sanè; non me pœnitet disputatiúnculæ hujus nostræ.

Sed jam à lusu discéditur.

Et nos ergò loco cedamus.

Col. 72. *Hugh. Brasius.*

H Habe you any good ink?

B Why do you ask that?

H That you may give mee a licle.

B VVhat now, have you none?

H Yes, but I cannot write with it.

B What hinders you?

H Because it is too thick.

B Do you not know how to make it thinner.

H I have no water.

B Make it thinner with wine.

H I have far lesse of that.

B What if you made it thinner with vinegar?

H The paper would ink thereupon.

B How do you know?

col. 72. Hugo. Brasius.

Habéne bonum atramentum?

Cur istud rogas?

Da mihi des aliquantulum.

Eho, non habes?

Imó; sed eo non possum scribere.

Quid obstat?

Quia nimis spissum est.

Nescis dilúere?

Non est mihi aqua.

Dilue vino.

Multò minus.

Quid si acéto dilúeres?

Inde charta perfúderet.

Qui scis?

H	I have heard it of a master, that taught me to write.		Audivi de quodam magistro, qui me docébat scribere.
B	And I have heard another thing more strange.		Ego verò áliud audivi magis mirum.
H	I pray you, tell me it.	20	Narra mihi, sodes.
B	What will you give me?		Quid mihi dabis?
H	A good pin.		*Bonum acicúlam*
B	Heare then what I learn't of a certain school-master of mine.		Audi ígitur quid ego dídici ex quodam pædagógo meo.
	Ink which is made thin with vinegar, is hardly wip't out.	25	Atramentum quod acêto liquefactum est, ægrè elúitur.
H	It may be so; but in the mean time give me a little for my present use.	30	Fieri potest; sed ínterim da mihi parùm *in præsentem usum.*
B	Hold your ink-horn well and open, I will pour you in some.		Tene atramentárium tuum bene apertum, ego infundam tibi.
H	Here; pour.	35	Ecce; infunde.
	Out upon it! how thin it is!		Vah! quàm líquidum est!
B	Perhaps because there is not gum enough.		Fortasse quia non est gummi satis.
H	But how bad-coloured it is!		Sed quàm *décolor*!
B	Make use of it if you will, such as it is, for I have no better.	40	Utere si vis, *quale quale est*; non enim hábeo mélius.
H	What shall I do then?		Quid ígitur fáciam?
B	O you fool, can you not mix it well with your pen.		Hem inepte, non potes *pennâ tuâ bene miscére?*
H	I have mingled it enough, what can I do else.	45	Míscui satis; quid possem prætérea?
B	Poure againe into my ink horn.		Infunde rursus in cornu meum.
H	Hold it neerer; is there enough?	50	Admove própiús: éstne satis?

Pr

B Presse the cotten with your pen.

Cómprime pennâ líntéolum.

H I have pressed it so, as it is almost drie; what will it be now at last?

Ita compressi, ut ferè sit áridum; quid erit tandem?

B Good ink, or truly indifferent.

Atramentum bonum, aut certè mediocre.

H ¶ The rule of Mediocritie is good, as we have learned of the master. But can any good thing be made of two things that are naught?

Bona est Mediocritátis regula, ut ex præceptóre dicimus. Sed nunquid ex duábus malis rebus cónfici potest áliquid boni?

B VVhen I shall have mingled it, and poured thee some in again, you shall see an experiment.

Ubi miscúero, & tibi rursus infúdero, vidébis experimentum.

H I have a great desire to see that.

Ardeo istud vidéndi desidério.

B Now reach your ink-horne.

Pórrige nunc atramentárium tuum.

H Here, pour in.

Ecce, infunde.

B So so, there is enough already?

Sic, jam satis est.

VVhat waste is this? You have given me more, then you have kept for your self.

Quæ isthæc est profúsio? Plus mihi dedisti, quàm tibi retinúeris.

B Stir it together again over and over.

Commisce iterum étiam atque étiam.

H A cook could never stir his pottage, or his sauce better together.

Nunquam posset coquus sua jura & condimenta mélius confúndere.

Now make triall at last.

Jam tandem fácito periculum.

H Tell me some sentence, that I may learn something in the mean time.

Dic mihi áliquam sententiam, ut interim discam áliquid.

B Experience (as it is commonly said) is the mistresse of things.

Have you it?

H Sooner then it could be spoken.

B It seems you could say it long ago.

H Who could be ignorant of that which is so common?

B Now let us see.

H The thing will appear better, when the writing is well dried.

B What will you tarry for? It is dried too much already.

H Oh, see how black it is!

B Did not I say true?

H It seems you had sometimes made trial.

B It will appear then that experience is the mistresse of things.

H Moreover we gaine experience hence, that a good temper is made by the mixture of things.

B Now you begin to play the profound Philosopher; and therefore I will be gone.

H O long discourse about nothing!

B I am not sorry; otherwise we should have beene as lither as dogs.

Experientia (ut vulgò dicitur) *est rerum magistra.*

Habes?

Dicto citiùs.

Videlicet jampridam tenebas.

Quis illud ignoraret, quod est adeò vulgare?

Nunc videamus.

Res apparebit mèliùs, ubi scriptura bene deficcata fuerit.

Quid vis expectare?

Jam siccata est plùs satis!

Oh, vide quàm nigra sit!

Dixíne verè?

Aliquandò periculum feceras scílicet.

Constábit igitur experientiam esse rerum magistram.

Quinétiam hinc experimur, ex rerum commixtione bonum fieri temperamentum.

Jam incipis altiùs Philosphári; itaque discedo.

O longum sermónem de nihilo!

Nihil me pœnitet; alioquin inertii ótio torpuissemus.

THE

The third book of *School-Colloquies.*

Wherein are contained Discourses of a Master with his Scholars.

The Advertisement.

These Colloquies are to be so read of children, that of two that read, one may play the Scholar, and the other the Master.

Col. 1. *One of the Scholars and the Master.*

D God save you, Master.
P God save you through Jesus Christ.
Are they all got up?
D All except the litle ones.
P Is any one sick?
D None, thanks be to God.
P What are they doing?
D Some **are getting on their** clothes, and some are **studying hard already.**
P Is the Usher with you?
D A good while ago.
P Goe to prayers then, and commend you selves diligently to the Lord God through Jesus Christ our Mediatour; and after-

Colloquiorum Scholasticorum Liber Tertius.

Cui insunt Magistri colloquia cum Discípulis.

Admonitio.

Hæc púeris ita legenda erunt, ut ex duóbus legentibus unus discipulum, alter præceptórem agat.

Col. 1. Unus ex Discipulis, Præceptor.

Salve, Præceptor.
Salve per Jesum Christum.
An surrexérunt omnes?
Omnes præter parvulos.
Nunquis ægróiat?
Nemo, gratia Deo.
Quid ágitur?
Alii *se induunt*; alii jam *student gráviter.*
Adéstne vobis Hypodidáscalus? (scalus?
Jamdúdum.
Ite ígiter precátum, vósque diligenter commendate Dómino Deo, per Jesum Christum, deprecatórem nostrum; deinde égite

wards go to your books till break-fast time.

in ſtúdiis veſtris, uſque ad horam jentáculi.

D So we uſe to do, maſter.

Ita ſolémus, præcepror.

P Truly I believe it; but because you are commonly ſleepie and negligent, I therefore admoniſh you the oftner.

Credo équidem; ſed quia ferè *ſomniculóſi* eſtis ac negligentes, idcirco ego vos admóneo ſæpiús.

D We thank you, moſt kinde Maſter.

Grátiam habémus, præceptor humaniſſime.

Would you have any thing elſe?

Nunquid vis prætérea?

P Speak to my man, to bring me my gown.

Dic fámulo, ut togam áſferat.

Col. 2. *The Maſter. The Scholar.*

Col. 2 Ludimagiſter. Diſcípulus.

L Was you at the ſermon to day?

Adfuiſtine hódie *conciónі ſacræ*?

D I was there.

Adfui.

L Who are your witneſſes?

Qui ſunt teſtes?

D Many of my ſchool-fellowes that ſaw me there can witneſſe it.

Mu'ti ex condiſcípulis, qui me vidérunt, teſtári poſſunt.

L But ſome muſt be produced.

Sed producendi erunt áliquot.

D I will produce them, when you bid me.

Prodúcam, quum jubébis.

L Who made the Sermon?

Quis *hábuit conciónem*?

D M'. N.

Dom. N.

L At what a clock did he begin?

Quotâ horâ incépit?

D At ſeven.

Séptimâ.

L Whence did he take his text?

Unde ſumpſit *thema*?

D Out of the Epiſtle of Paul to the Romanes.

Ex Epiſt. Pauli ad Romanos.

What

L VVhat chapter?
Quoto cápite?

D The eighth.
Octávo.

L Hitherto you have answered well:
Adhuc bene respondisti:

now let us see what followes.
nunc videámus quid sequátur.

Have you gotten any thing by heart?
Ecquid memóriæ mandásti?

D Nothing, that I can say.
Nihil, quod referre possum.

L Nothing, consider a little, and see you be not dauntted, but be of good cheer.
Nihilne? cógita paulisper, & vide ne tumbéris; quin esto ánimo bono.

D Now indeed, master, I can remember nothing.
Certè præceptor, nihil possum reminisci.

L Not so much as a word?
Ne verbum quidem?

D Nothing at all.
Nihil prorsus.

L Ho, you rogue!
Hem, verbero!

VVhat good have you done then?
Quid igitur profecisti?

D I know not, unlesse perhaps I abstained from evil in the mean time.
Néscio, nisi quòd fortasse interim à malis abstinui.

L That indeed is something, if it could be, that you should abstain from evill at all.
Istud quidem est áliquid, si modò fieri pótuit, ut malo omnino abstinúeris.

D I refrained, as far as I was able.
Abstinui, quoad pótui.

L Suppose it be so; yet you have not satisfied God, seeing it is written, *Eschew evil, and do good.* But tell me (I pray you) for what cause went you thither especially? (thing.
Fac ita esse; non tamen satisfeciſti Deo, quum scriptum est, *Declina à malo, & fac bonum.* Sed dic mihi (quæso) quâ grátiâ illùc ieras potissimum?

D That I might learn some-
Ut áliquid addíscerem.

L VVhy did you not that?
Cur id non feciſti?

D I could not.
Non pótui.

L Could you not, you knabe? nay, you would not, or certainly you did not care.

Non potuisti, *nébulo?* imò noluisti, aut certò non curásti.

D I am enforced to confesse.

Cogor fatéri.

L What thing enforceth you?

Quæ res te cogit?

D My conscience, which accuseth me before God.

Conscientia mea, quæ me accusat apud Deum.

L You say well, I wish you spake from your heart!

Rectè dicis, útinam ex ánimo!

D Truly, I speak from my heart.

Equidem *ex ánimo dico.*

L So it may be; but come on; what was the reason, why you got nothing by heart?

Ita fieri potest; sed agè, *quid fuit causæ*, quámobrem nihil memóriæ mandáveris.

D My owne negligence, for I did not give any great care.

Negligentia mea, *non enim diligenter audiébam.*

L What did you do then?

Quid ígitur faciébas?

D I fell asleep ever now and then.

Interdum dormiébam.

L So you use to do; but what did you the rest of the time.

Ita soles; sed quid agébas in réliquo témpore?

D I thought of a thousand fooleries, as children use to do.

Cogitábam mille inépias, ut solent púeri.

L Are you so very a childe, that you could not be attentive to hear the Word of God.

An tu *ádeò puer es*, ut non débeas attentus esse ad verbum Dei audiendum?

D If I were attentive, I might benefit something.

Si attentus essem, possem áliquid proficere.

L What have you deserved then?

Quid igitur meruisti?

D Stripes.

Vérbera.

L You have deserved indeed, and that good store,

Meruisti profectò, idque largíssimè.

D	I ingeniously confesse it.	80	Ingénuè confíteor.
L	From the teeth outwards, I suppose.		*Verbo tenus*, opinor.
D	Nay verily, from my heart.		Imò certè, exánimo.
L	Perhaps so, but in the mean time get you ready to be whipt.		Fortasse, sed interim *parate ad plagas recipiendas.*
D	Ah master, I beseech you forgive me.	85	Ah magister, ignosce, óbsecró.
	I confesse I have done amiss, but not of an ill-purpose.		Peccávi fáteor, sed nullâ ex malitiâ.
L	But that so wretchlesse negligence is the next to lewdnesse.	90	Atqui tam *sapina* ista *negligentia* próximè ad malitiam accédit.
D	Truly I do not deny it, but I beseech you mercy for Jesus Christs sake.		Non équidem inficior, sed tuam implóro cleméntiam per Jesum Christum.
L	What will you do then, if I shall pardon you?	95	Quid ígitur fácies, si tibi ignó vero?
D	I shall do my duty hereafter, I hope.		Faciam officium meum posthac, ut spero.
L	You should have said withall, by Gods help, but you care litle for that.	100	Addendum erat, adjuvante Deo, sed id parùm curas.
D	Yes master, by Gods help, I will perform my duty hereafter.		Imò magister, adjuvante Deo, præstábo posthac officium.
L	Well, I pardon your fault for your teares sake, and I pardon you on that condition, that you remember your promise.	105	Agè, *condóno culpam tuis lâchrymis*; tibique eâ lege ignosco, ut promissi memineris.
D	I thank you, kind master.		Gràtias ago, magister humanissime.
L	You shall be in special favour with me, if you be as good as your word.	110	*Eris apud me in máximâ gratiâ*, si promissâ servaveris.
D	God almighty grant, that I may do it.		Faxit Deus óptimus maximus, ut possim.

L I beseech, he may grant. | Faxit, precor.

Col. 3. *Nathanael the man. the Master.* | Col. 3. Nathanael famulus. Magister.

N Master, there is no body to teach in the sixth form. | Magister, nemo est qui dóceat in sextâ classe.
M What a thing is this? Where is Master Philip. | *Quid hoc rei est?* Ubi est magister Philippus.
N He is sick in bed. | *Morbo detinétur in lecto.*
M How do you know? | Qui scis?
N One of the scholars in his house told me so. | Nuntiávit *quidam ex discipulis ejus domésticis.*
M Tell my Usher. | Dic Hypodidáscalo meo.
N He is not in his study. | Non est in *musæolo* suo.
M How do you know? | Quî scis?
N For I knock't at the door three or four times. | Nam *ego ter aut quater pulsávi ostiolum.*
M Tell the teacher of the first form, that he send one of his boyes. | Dic primæ classis doctóri, ut mittat è suis áliquem.
N What if he will not send? | Quid si nolit míttere?
M Away you foole; do you think he hath so little wit, as to refuse? | Abi, inepte; *an putas eum esse tam imprudentem* ut recúset?
Get you gone, and make haste. | Abi, própera.

Col. 4. *Antony. the Master. the Scholar.* | Col. 4. Antónius. Magister. Discípulus.

A Master. | Magister.
M How now, what is the matter? | Hem, quid est?

A There are some that would speak with you.

M Where are they?

A They tarry for you in the town-street.

M I will go to them presently.

A But they are in haste.

M Run before and bring them into the court-yard, I will come after you; do ye in the mean time tarry and be quiet.

I will be here by and by, that I may send you away to supper.

D O what a good word is this!

Sunt quidam qui te conventum volunt

Ubi sunt?

Te expectant *in vico*.

Nunc adíbo.

Atqui *urgent*.

Præcurre tu, atque eos intromitte in áream, ego te sequar; vos interim *expectáte cum silentio*.

Mox ego ádero, ut vos ad cœnam dimittam.

O quàm bonum verbum!

Col. 5. *Canellus The Master.*

C Master, what shall we say to morrow morning?

P I told you openly to day morning before you gave over the school.

C But I was not there Master.

P Ask your school-fellowes. For if they should ask me every one several concerning things that I spake openly, I pray thee, when should there be an end?

Col. 5. Canellus. Præceptor.

Præceptor, quid reddémus cras manè?

Hódie manè palàm dixi ante è schola missiónem.

At ego non áderam, præceptor.

Roga condiscípulos. Nam si vellent singuli me interrogáre de rebus à me palàm dictis, quæso, quando finis esset?

And

And therefore see you be better hereafter.
Itaque fac sis posthac prudentior.

C I will have a care as farre as I am able.
Curábo pro viribus.

P But where was you?
Sed tu ubi eras?

C I was gone abroad.
Prodieram.

P Why was you gone abroad?
Quid prodieras?

C That I might look after some businesse, about which my father writ to me.
Ut curárem negótium alquod de quo pater ad me scripserat.

P Of whom did you ask leave?
A quo petivisti véniam?

C Of the Usher.
Ab hypodidáscalo.

P Why not of me rather?
Cur non à me pótiùs?

C Because you were busie.
Quia eras occupátus.

P What was I doing?
Quid agébam?

C You was talking with some Gentleman in the Court, that came to speak to you.
Alloquebáris in áreâ quosdam viros honorátos, qui te conventum vénerant.

P Go your way, now I call to mind.
Abi, nunc recordor.

Col. 6. The Maister, the man, the Monitors.

Col. 6. Præceptor. Fámulus. Observatores.

P Ho. Martin.
Heus Martine.

F Anon, I am here, master.
Hem, *præsàsum*, here.

P Call mee the five publick monitors hither, whom I chose yesterday for this moneth? doe you not know?
Accersè mihi huc quinque públicos observatores, quos hesterno die in hunc mensem elégi; nostin'?

F Yes very well, for I my self was there.
Optimè, nam égomet aderam.

P I suppose they are every one in their form. Make haste.
Sunt (opinor) in suo quisque auditorio. Festina.

F I will come again as soon as can be.

O We are all here, masters; what do you please to command us?

P It was enough to bid; I am neither Commander nor Magistrate. I gave order to call for you hither, that I might put you in minde of your duty.

Therfore hearken and mind diligently.

You are not ignorant with how great feare of the Lord, I chose you yesterday in our common-hall.

We began with devout prayers; our admonition followed, and our exhortation to all the company of scholars touching the fear of the Lord, and touching manners which become scholars which are daily at the school; and then I chose you five not without the approbation of the best youthes, whom I thought fit for this employment; at last of all, we came to the later prayer and a thanks-giving.

Do not therefore think that action, in which the Name of the Lord hath been called upon so seri-

Quam primùm rèdiero.

Adsumus omnes, præceptor. *Quid tibi placet imperare?*

Satis erat jubére; nec ego sum Imperátor, nec Magistrátus. *Ego vos huc accersendos jussi*, ut vos vestri officii commonefácerem.

Vos ígitur *attentis áuribus* atque *animis audite*.

Non ignorátis quanto cum timóre Dómini, hesterno die palàm in aulâ nostrâ communi vos elégerim.

Auspicáti sumus à sacris précibus; sequuta est admoní io nostra atque exhortátio ad *omnem cœtum scholásticum* de timóre Dómini, déque mótibus qui déceant studiósos in scholà quotídie versántes,

deinde non sine optimórum adolescéntium approbatióne vos elegi quinque quos ad hoc munus idóneos existimávi; postrémò, ventum est ad secundam cum gratiárum actióne precatiónem.

Ne ígitur putétis ludum fuisse aut jocum actiónem illam, in quâ nomen Dómini tam stu-

riously,

ously, to be a play or a jest.

And although this function seem both base and abject with them that are unskilfull and proud; yet do we think that service of yours to be both honourable and holy But if you shall think otherwise, it cannot be, that you should rightly discharge your office.

Therefore I exhort you all that I can, and I beseech you for Jesus Christs sake, that in the fear and reverence of God you shew diligence in all those things which you shall conceive to belong to your office.

Let there be far from you therefore all partialitie, hatred, favour, studie of revenge, and the like, which carry men awry and corrupt sound judgment.

Fear not the threats of lewd persons, wherewith they use to deter the minds of young men from their duty.

For what power have they over you? rather fear him who is the Lord, who hath power of life and death.

diósè fuérit invocátum.

Ac licèt apud imperítos, aut arrogantes hoc munus & vile & abjectum videátur; vos tamen crédite, cùm honoríficum tum sanctum esse vestrum istud ministerium. Quòd si áliter existimábitis, fieri non potest, ut múnere vestro rectè fungámini.

Itaque ego vos exhortor quantùm possum, & per Jesum Christum obtestor, ut cum Dei timóre atque reverentiâ diligentiam præstétis in iis ómnibus quæ intelligétis ad officium vestrum pertinére.

A vobis igitur absit omnis favor, ódium, grátia, stúdium vindicandi, & simília, quæ *transversos agunt homines*, & sincérum corrumpunt judícium.

Ne timeátis improbórum minas, quibus illi ánimos adolescentium ab officio solent absterrére.

Quam enim habent in vos potestátem? pótius enim timére qui vester est Dominus, qui *vitæ ac necis potestátem habet.*

Le

Let the fear (I say) of that so great a Prince be alway before your eyes. Yee shall incur (I know) the hatred of some wicked and lewd persons; but let the love and dearnesse of your heavenly Father alone be of more weight with you, then all the ill-will of all men.

Illius (inquam) tanti principis timor vobis *ob oculos semper obversétur.* Incurrétis (scio) in áliquot improbórum ac dissolutórum ódium; sed pluris vobis sit unius Patris vestri cœléstis amor, & charitas, quàm omnes *ómnium hóminum inimicítiæ.*

Be alwayes mindfull of that saying, whereby our Saviour and chiefe Master exhorted his Disciples to constancy: *If the world hate you (quoth he) know that it hated me before.*

Estóte semper mémores verbi illíus, quo Servátor noster & summus Præceptor suos Discípulos ad constantiam hortabátur. *Si vos (inquit) odit mundus, scitóte quòd me prius ódio habúerit.*

Do not yee therefore care a pin for all the threats, offences, and grudgings of knavish fellows in respect of Christ himselfe; so long as ye may faithfully do service to the glory of God.

Vos ígitur propter ipsum Christum omnes *flocci fácite* nebulónum minas, offensiónes, inimicitias; *dúmmodo* gloriæ Dei possítis inservire fidéliter.

These are the things concerning which I thought good now to admonish you according to the shortnesse of the time, besides those things which you heard yesterday in the hall.

Hæc sunt de quibus nunc *pro témporis brevitáte* vos admonendos esse existimávi, præter illa quæ vos in aulâ hesterno die audivístis.

We give you hearty thanks, most kinde Master, and we beseech Christ, that he would alwaies increase his

Máximas tibi grátias agimus, præceptor humanissime, & Christum precámur, ut sua dona

his gifts in you.

And wee earnestly desire you, that (**if it be no trouble to you**) you would give us your exhortation written down that wee reading it over sometimes amongst our selves, **may fasten it the better in our memory.**

P I will do that **at the first opportunity**, seeing ye request a thing which indeed is very honest.

I. ob. We desire too (if you please) to have of you **a little note** written of the chiefe heads of our office, that we may be certified what we are chiefly to minde in this matter.

P You put me in minde of this in good time, **and so I was resolved a good while ago**, but **every day one thing after another hath hindered me.**

Therfore I wil give you such a little note, to wit, which may containe whatsoever belongs to the duties of publick monitors; and ye shall **write it out of my copy**, which I will keep, to the end that I may deliver it also to other monitors which are like to be hereafter.

Now return yee every man

tibi semper adáugeat.

A te verò vehementer pètimus, ut (*si tibi molestum non est*) præscriptam de nobis hortatiònem tuam, quò illam inter nos quandóque relegentes, *memóriæ tenácius infigámus.*

Id ego fáciam *primo quoque tempore*, quandóquidem rem sanè honestíssimam postulátis.

Optámus étiam à te (*si placet*) *commentariolum* scriptum habére de præcípuis officii nostri capítibus, ut simus certióres quid potíssimùm sit nobis hâc in re observandum.

In ipso témpore de hoc ádmones, & *sic ego jampridem in ánimo habébam*, sed *me quotídie áliud ex álio impedivit.*

Dabo ígitur ejusmodi commentariolum, quod vidélicet contíneat quicquid ad obsérvatórũ publicórum officia pertinébit; id autem *describetis* ex ipso *archétypo* meo, quod ídeo servári volo, ut cæteris quoque trádere possim futúris observatóribus.

Nunc redíte in suum qui

to his form.

7. ob. **Wee go straight-way**, Master.

que auditórium.

Rectè imus, Præceptor.

Col. 7. *Clericus.* *The master.*

Col. 7. Clericus. Magister.

C Master, may not I and my uncles son go home?

Licétne, magíster, ut ego & patruéis cámus domum?

M To what end?

Quid eò?

C To my sisters daughters wedding.

Ad nuptias consobrínæ.

M When is she to be married?

Quando est nuptúra?

C To morrow.

Crastino die.

M Why will ye go so quickly?

Cur tam citò vultis ire?

C **To change our clothes.**

Ut mutémus vestimenta.

M **Ye may go for me:** but on this condition, that you come hither again to morrow to bed.

Per me licet eatis; hâc tamen lege, ut cras huc redeátis cúbitum.

C What if my uncle will have us tarry **the latter wedding day**?

Quid si volet pátruus ut expectémus *repotia*?

M I know very well, he will not stay you, if so be you tell him on what condition I let you go.

Non detinébit vos, satis scio, dúmmodo dicátis ei quâ lege dimíserim.

C We will tell the truth.

Verum fatébimur.

M Go your way, and take heed of all **distemper**; and cause that your light may shine before all men, that our heavenly father may be glorified.

Abíte, & ab omni cavéte *intemperántiâ*: faciténque ut luc at lux vestra corâ homínibus, utglorificétur noster ille cœléstis Pater.

C We trust it will be so, by his assisting of us in all things.

Ità quidem sperámus fore, ipso nos in ómnibus adjuvante.

	Col. 18. *Laurence the master.*	Col. 8. Laurentius. Magister.
L	May I not go forth, Master.	Licétne exire Magister?
M	VVhat cause have you to go forth?	Quæ tibi est exeundi causa?
L	That I may seek some of our countrey folks in the market.	Ut quæram in foro áliquem ex nostratibus.
M	What need is there of that?	*Quid istud opus est.*
L	I would speak to him to put my friends in mind either to bring me some bread, or send me some.	*Mandáre illi volo, ut meos admóneat* de pane mihi aut adferendo, aut mittendo.
M	Where bread fails, there all things are to be sold.	*Ubi panis déficit, omnia sunt illic venália.*
L	That is a common proverb among us.	Istud vulgátum est apud nos provérbium.
M	Yea, a very common one every where, so necessary is bread for the life of man.	Imò ubíque pervulgátum, ádeò *panis mortálium vitæ est necessárius.*
L	But to the matter: would you now go abroad.	Sed ad rem; tu nunc prodíre vis?
M	If you please master, lest I loose the opportunity of my businesse.	Si tibi placet, magíster, *mei negótii occasiónem emittam.*
L	Go your way, and make haste to come again before dinner.	Abi, & *festína ante prándium redíre.*
M	Truly I will do my endeavour.	Dabo équidem óperam.

	Col. 9. *Beatus. the Master.*	Col. 9. Beatus. Præceptor.
B	May I not go forth with my brother?	Licétne mihi exire unà cum fratre? VVhi

P	VVhat cause is there?		Quid causæ est?
B	That my mother may buy us shooes, and then that we may go to the barber.	5	Ut mater emat nobis cálceos, deinde ut *tonsórem adeámus.*
P	To what purpose?		Quid eó?
B	To cut our hair.		*Resectum capillos.*
P	VVhat need is there now?		Quid nunc opus?
B	That (if God permit) we may go to morrow to see our uncle.	15	Ut cras (si Dóminus permîserit) invisámus pátruum.
P	Go and come againe in due time to your books.		Ite & matúre redite ad stúdium.
	But, ho boyes, bring me a certificate from your mother against to morrow, or bring a witnesse along with you.	20	Sed, heus pueri, adferte mihi à matre *testimónium* in crástinum diem, aut testem addúcite.
B	By Gods help, I will have a special care of it.	25	Deo juvante, id curábo diligenter.
	VVould you have any thing else Master?		Nunquid aliud vis, præceptor.
P	That you present my service to your mother.		Ut *meis verbis matrem officiósè salútetis.*

	Col. 10. *Albertus. the Master.*		Col. 10. Albertus. Præceptor.
A	Master, may we not go to the barber?		Præceptor, licètne nobis ire ad tonsórem?
P	VVhy so?		Quid eó?
A	To cut our hair.		Ut *capillum tondeámus.*
P	Ye would willingly go forth six times every day; but tarry till to morrow, that ye may go with the rest.	5	Libenter quodtie exirétis sexies: quin *expectáte in crástinum diem*, ut eátis una cùm cæteris.
A	But the barbers-shop will be throng'd by reason of the market.	10	Atqui propter forum *turba erit in tonstrínâ*

P	What then? ye will have leisure enough to wait.	Quid tum? satis habébitis ótii ad expectandum.
	Get you to your books again.	*Recípite vos ad stúdium.*
A	As you please, master.	Ut liber, præceptor

	Col. 11. *Bargeus.* *the Master.*	*Col.* 11. Bargius. Præceptor.
B	Master, my father hath sent for me.	Præceptor, *accersor à patre.*
P	Where is he?	Ubi is est?
B	In the Inne.	In *diversório.*
P	When came he?	Quando venit?
B	He came but even now.	Advenit modó.
P	Who brought you word so soon?	*Quis tibi* tam citò *nunciávit?*
B	He sent his man to me.	Misit ad me fámulum.
P	Where is he?	Ubi est?
B	He carries for mee at the door.	*Præ fóribus me expectat.*
P	Why did you not bring him in?	Cur illum non intromisisti?
B	He would not come in.	*Nóluit intráre.*
P	Why so?	Quid ità?
B	Because (as he saith) he is in haste.	Quia (ut ait) *festinatióne urgétur.*
P	Call him, that I may speak with him a little; and then go your way; but see you be here again quickly.	*Voca illum, ut paucis conveniam;* deinde abi; *sed cura ut quàm primùm hic adsis.*
B	I will go call him.	*Eo vocátum.*

Col

Col. 12. *The Master.* *Ruscinæus.*

L Where is Martin?
R He is gone to the market
L VVhy so?
R To buy a girdle as he said.
L He should not have gone forth without my bidding: But this is nothing to you.
VVho shall give you your drinking?
R He said he would come again at two of clock, to give it us.
L VVhat if he deceive you?
R That is not his fashion.
L Unlesse he come at the hour appointed, put my wife in minde of your drinking; for she hath another key of the buttery.

Col. 12. Ludimagister. Ruscinæus.

Ubi est Martinus?
Ivit ad forum.
Quid eò?
Emptum (ut dixit) *singulum.*
Injussu meo exire non débuit;
sed *hoc nihil ad te.*
Quis dabit vobis merendam?
Dixit se horâ secundâ reversurum, ut det nobis.
Quid si fallat?
Id non est moris ejus.
Nisi ad horam adtulerit, admone uxórem de vestrâ merendâ; habet enim *clavem* alteram *cellæ penuariæ.*

Col. 13. *The Master.* *Scarronus.*

P I wonder greatly whence you come now.
S I come again from home, Master.
P VVhy went you home?
S To fetch my bever.

Col. 13. Præceptor. Scarronus.

Demiror unde nunc venias.
Domo redeo, præceptor.
Cur íveras domum?
Pertitum merendam.

P VVhy had you not brought it?

Qu ámobrem non attúleras?

S My mother was busie.

Mater erat occupáta:

P VVhat then? should you go abroad without my bidding?

Quid tum? debuisti exíre injussu meo?

S I ought not, I confesse.

Non débui, fáteor.

P VVhat have you deserved then?

Quid ígitur meruisti?

S To be whip't; but I pray you, Master, pardon me.

Plagas accípere; sed ignosce mihi, quæso, præceptor.

P Why did you not ask leave to go forth?

Cur non *petivisti exeundi potestátem*?

S Because I durst not disturb you.

Quia non audébam te interpelláre.

P What was I doing?

Quid agébam?

S You was holding a little book, and reading something.

Tenébas libellum quendam & legébas áliquid.

P It may be so, but yet ye often disturb me about a smaller matter; therefore get you ready to be whip't.

Fieri potest, sed vos tamen sæpe me interpellátis ob rem leviórem; nunc ígitur *para te ad vapulandum*.

S I pray you, master, pardon me.

Parce mihi, óbsecro, præceptor.

P Let me unbethink my self before a little while.

Sine ut priùs cógitem aliquantisper.

VVell, I pardon you, both because you confesse ingenuously, and because you seem to me to be studious enough.

Agè, parco, tum quia ingénuè confitéris, tum quòd satis studiósus mihi vidéris.

S I thank you very heartily, most kind master.

Grátias ago máximus, præceptor humanissime.

Col.

Col. 14. *William. The Master.*

G Master, I have no paper left to write withall, will you give me a book?

L For what use?

G Partly for Colloquies, and partly for copies.

L Have you set it downe in your book.

G I have set it down.

L Let me see it.

G Look you where it is, master.

L What is that? you have set down eighteen sheets: will you have of the larger paper then?

G If you please.

L Ask my man for it; and lest hee should make any doubt, shew him your book, that he may set the same thing down in his.

G I hear you.

L Heare then; and take heed too that you do not spoil your paper, for feare your father be very angry with you.

G God grant I may make good use of it.

Col. 14. Gulielmus. Ludimagister.

Præceptor, *non restat mihi chartæ ad scribendum*, visne dare códicem?

Quem in usum?

Partim ad collóquia, partim ad exemplaria.

Retulisti in librum tuum?

Rétuli.

Ostende.

Ecce tibi, præceptor.

Quid istud? retulisti octódecim: vis ergò de majóri?

Si tibi placet.

Pete à fámulo; ac ne dúbiter, ostende illi tuum códicem, ut idem in suum réferat.

Audio.

Audi, item *cave abutáris chartâ*, ne *tibi pater gráviter succénseat.*

Faxit Deus, ut bene utar.

Col

	Col. 15. *Grivetus.* *The Master.*		*Col.* 15. Grivetus, Ludimagister.
G	Master, may I go forth?		Præceptor, licétne prodíre?
L	VVhy so?		Quámobrem.
G	To buy meat-knives.		Ut emã *cultellos mensários.*
L	VVhere are those which you had?		Vbi sunt quos habebas?
G	I left them at home.	5	Relíqui domi.
L	VVhy so?		Quid ita?
G	Because they were become dull, and good for nothing.		Quia jam obtúsi erant, & *inútiles.*
L	Have you any money to buy others?	10	Habésne pecúniam ad emendos álios?
G	My mother gave me some		Mater dedit mihi.
L	VVho shall help you to buy them?		Quis erit adjútor ad emendum?
G	Gerardus.		Gerardus.
L	Go verily, and see you be not consened.	15	Ite sanè, & *cavéte ne vobis imponátur.*
G	VVe will have a care by Gods help.		Cavébimus, Deo juvante.
L	He indeed helpeth all men but especially those that refer all things to his honour.	20	Omnes quidem juvat, sed eos potíssimũm, qui ad ejus honórem ómnia referunt.

	Col. 16. *Vernet. the Master. Spatula.*		*Col.* 16. Vernetus, Ludimagister. Spatula.
V	Master, may I speake a word or two with you?		Præceptor, *licétne pauca?*
L	Speak.		Lóquere.

VV

V We two propounded, if you thought good so, **to go to walk abroad**, whilest others play.

Nos duo proponebámus, si tibi ita vidérétur, *ire*, dum cæteri ludunt, *foras ambulátum.*

L Whither will ye go abroad?

Quo vultis exíre?

V Into the next suburbs.

In próxima suburbána.

L And what will you do as you walk?

Quid autem agétis ambulantes?

S We will hold some conference.

Tractábimus colló quium aliquod.

L But of good and honest matters.

Sed de bonis & honestis rebus.

S This **fairnesse of the season**, and this so goodly a face of the earth will afford us some honest subject.

Hæc *témporis serénitas*, & tam pulchra terræ fácies præbébunt nobis honestum àliquod argumentum.

L There is never matter of praising God wanting, **at least way** to those that truly serve him.

Nunquam deest Dei laudándi matéria, *duntaxat* veris ejus cultóribus.

S Never indeed; but that we may return to the purpose (master) will you give us leave to go abroad out of the city?

Nunquam profectò; sed ut ad propósitum revertámur, permittes nobi (præceptor) extra urbem prodíre?

L Unlesse your constant fidelity, **and true love to learning** were wel known to me, I would never give you leave; especially seeing **naughty youthes** have so often beguiled me in this kind.

Nisi mihi perspecta esset vestra perpétua fidélitas, & *verus amor litterárum*, nunquam permitterem; præsertim cum *pravi adolescentes* me sæpe in hoc génere fefellerint.

Go ye therefore abroad, and **come home again to supper in due time**,

Vos ígitur prodite, & *matúrè ad cœnam revertímini.*

Col.

	Col. 17. *Esay. the Master.*	*Col. 17. Isaias. Ludimagister.*
I	Master, may I not go abroad?	Præceptor, licétne prodire?
L	Whether do you desire to go abroad?	Quò prodíre cupis?
I	To the taylor.	Ad sartórem.
L	Why so?	Quid eò?
I	To fetch my **breeches**.	Petitum *femorália*.
L	Are they made already.	Jámne facta sunt?
I	They are as I think.	Sunt, ut opinor.
L	You do well to say, *I think*, because the thing is uncertain.	Rectè *opinor* dicis, quia res incerta est.
I	But he promised me them against this day.	Atqui promiserat mihi in hunc diem.
L	What if he deceive you?	Quid si fallat?
I	It will be no marvel.	Nihil mirum fúerit.
L	Now you have spoken truth too; for **tradesmen** seldome performe their word at the time promised.	Nunc quoqueverè loquúmes: nam *varè ad promissum tempus fidem præstant artifices.*
I	Nevertheless, master, I will go see, if you will give me leave.	Viso tamen, præceptor, si mihi permittis.
L	I do not hinder you.	*Nihil impedio.*
I	Would you have any thing, master?	Nunquid vis, præceptor?
L	Yes, that you make haste, that you be not away at your lesson.	Imò; ut próperes, *ne desis prælectióni.*
I	You do well to put me in mind; I am going.	Bene mones; ábeo.

Col.

Col. 18. *Caius. the Master.*

C May we not go forth?
P Whither?
C Home.
P How now, to gad home so often?
C My mother commanded that I and my brother should go home to her.
P For what reason?
C That our maid might look our cloaths.
P What is that? Have you any lice?
C I, and a great many indeed.
P Why did you not tell my wife so much?
C We durst not.
P As though indeed she was so hard to be spoken to. She hath a maid chiefly for that purpose, to see you be all kept cleanly; neither are you ignorant of it, but ye are glad ye have an occasion offered you to go see your mother. Do ye tarry therefore, and I will take order to morrow, that your cloaths be look'd.
C But our mother will chide us.
P I will pacifie her: do you rest you contented.

Col. 18. Caius. Præceptor.

Licèt ne prodire?
Quó?
Domum.
Hem, tam sæpe ire domum?
Mater jússerat ut ego & frater se adirémus domum.
Cujus rei grátiâ?
Ut ancilla *vestimenta* nobis *excuteret.*
Quid istud? *Suntne vobis pediculi?*
Et quidem multi.
Cur uxórem meam non admonuistis?
Non ausi sumus.
Quasi verò illa sit *usque adeò difficilis.*
Ancillam habet eâ potissimùm grátiâ, ut vestram *omnium curet munditiem;* nec vos ignorátis illud, sed gaudétis matris invisendæ occasiónem vobis dari.
Vos igitur manéte; cras ego curábo, ut vobis excutiantur vestes.
Sed *mater nos objurgábit.*
Egomet eam placábo; quiéscite.

Col.

	Col. 19. Tornator. the Master. the Scholars.		Col. 19. Tornator. Ludimagister. Discipuli.
T	Master, may I goe home to morrow?		Præceptor, licétne cras in domum?
L	Why so?		Quid eó?
T	To fetch some bread.		Petítum panem.
L	Have you none left?	5	Non tibi restat?
T	There is some left indeed, but a very litle.		Restat quidem, sed parùm ádmodum.
L	What doth your brother? is he to go with you?		Quid frater? éstne tecum itúrus?
T	My father commanded so.	10	Jussit pater.
L	When met you with him?		Quando convenisti illum?
T	On Thursday, when he came into this city.		Die Jovis, quum venisset in hanc urbem.
L	VVhere saw you him?		Ubi illum vidisti?
T	At the market.	15	Apud forum.
L	Do you not lie?		Non mentíris?
T	I do not lie.		Non méntior.
L	How will you prove it?		Unde probâbis?
T	There are some of my school-fellows which were there.	20	Sunt ex condiscipulis qui áderant.
L	Who are they without any more adoe?		Qui *tandem*?
T	Here are Blasius and Audax.		Adsunt Blásius & Audax.
L	Is it true, boyes?		Estne verum, púeri?
D	Altogether true.		*Omnino verum.*
L	How do ye know?	25	Qui scitis?
D	We saw his father, and heard those very words.		Vidimus ejus patrem, & audívimus ipsa verba.
L	If it bé so, I give you leave to go home with your brother.		Si ita est, permitto ut eas domum cum fratre.

Fare

D Fare you well, maſter.
L The Lord God have you in his keeping.
T We wiſh you the ſame with all our hearts.
L But, do you hear, when will you be here again?
T To morrow at even, by Gods help.
L See you remember your promiſe.
T I will have a care.
L Verily as you uſe to do.
T Nay, I hope, better.
Would you have any thing?
L That you commend me to your father and mother.
T I will do it with all my heart; farewell again, maſter.
L And fare ye well too, but walk leaſurely, becauſe of the heat of the ſun.
T So we uſe to do.

Col. 20. *The Maſter. Villarianus.*

M What meanes it, that you have been away this whole week.
V I was of neceſſity to tarry at home.
M Why ſo?
V That I might be with my mother, who was ſick.
M What ſervice did you to her?

30 Vale, Præceptor.
Vos ſervet Dóminus Deus.
Idem tibi precámur ex ánimo.
Sed, heus, quando huc adéritis?
Cráſtino die veſperi, Deo juvante.
Cura ut promiſſi memineris.
Curábo.
Scilicet, ut ſoles.
Imò méliùs, ſpero.
Nunquid vis?
Ut verbis meis ſalútem dicas parentibus.
Fáciam libenter; iterum vale, præceptor.
Vos quoque valéte, at *lento gradu ambuláte*, propter æſtum ſolis.
Ità fácere ſolémus.

Col. 20. Magiſter. Villarianus.

Quid ſibi vult, quòd *abfueris hác totâ hebdómadâ?*
Opórtuit me manére domi.
Quámobrem?
Ut matri adeſſem, quæ ægrotábat.
Quod illi officium præſtá-

V I read pretty often to her.
M What did you read?
V Something out of the Scriptures.
M That was a holy and a commendable piece of service. I wish all would so give themselves to the word of God!
V But what? did you nothing else?
M As oft as there was need, I helped our maid to tend upon her.
V Are these things all true?
M I have a **ticket**.
V Bring it out.
M Look you.
V Who writ it?
M Our man, in my mothers name.
V **I acknowledge his hand**, because you have often brought mee one from him.
M May I then go into my seat?
M Why should you not, seeing you have given me satisfaction?
V I thank you, master.

Sæpius ei legébam.
Quid legébas?
Aliquid ex sacris Líteris.
Sanctum istud & laudábile ministérium. Utinam sic omnes studerent verbo Dei!
Sed quid, nihil agébas præterea?
Quóties opus erat, illi ministrábam cum ancil â.
Hæccine vera sunt omnino?
Hábeo *testimónium*.
Proferillud.
Ecce.
Quis scripsit?
Famulus noster, matris nómine.
Agnosco ejus manum, qui sæpe ab illo mihi attulisti.
Licétne igitur rédire in sedem meam?
Quidni liceat, cùm mihi satisféceris?
Grátias ago, præceptor.

Col. 21. *Lacetus.* *The Usher.*

Col. 21. Lacetus. Hypodidascalus.

L Maister, may I goe abroad?
Præceptor, licé.ne mihi prodire?

H. What cause have you to go forth?
L I must go to the market.
H Why so?
L To buy leather.
H For what use?
L For shoo-soles.
H Who shall help you in the buying?
L A towns-man to whom my father gave this order.
H You should have come to me with the rest that went abroad to the market.
L I was busie.
H Wherein?
L In writing a letter to my father.
H When will you send it?
L To day, if I shall meet with any of our town in the market.
H Go your way, and remember to be there at the usuall hour.
I will remember.

Quæ tibi est prodeundi causa?
Est mihi eundum ad forum.
Quid eó?
Ut emam *córium*.
In quem usum?
Ad calceórum sóleas.
Quis te adjuvábit in emptióne?
Quidam oppidánus cui hoc mandavit pater meus.
Debúeras adire me cum cæteris qui ad forum prodiérunt.
Occupátus eram.
Quâ in re?
In scribendis ad patrem literis.
Quando eas dabis?
Hódie, si quem in foro nostrátium offéndero.
Abi, & memineris ad horam sólitam adesse.
Meminero.

Col. 22. *Arator. The Master.*

Master, I went out by your leave at one of clock; and now I am come again.
Have you dispatch'd your business? (God.
I have dispatch'd, I thank

C. 22. Arator. Ludimagister.

Præceptor, tuo permissu horâ primâ prodieram; nunc rédeo.
Curásti negótium tuum?
Curávi, grátia Deo.

L It is well done; what a clock is it?
A **It is at hand of two.**
L **Call me my man**; and then go to your bever with the reſt.

Factum bene; quota eſt hora?
Inſtat ſecunda.
Voca mihi fámulum; deinde ito ad merendam cum cæteris.

Col. 23. *Euſebius.* *The Maſter.*

Col. 23. Euſebius. Præceptor.

E Maſter, will you lend me a little money?
P What need have you of money?
E To ſatisfie Sylvius.
P How much do you ow him?
E Three half pence.
P **Upon what account?**
E Becauſe he writ me ſome Colloquies.
P Let me ſee them.
E See, if you pleaſe.
P Go to the Uſher, bid him give you as much as you deſire.
E I thank you, maſter.
P You have no reaſon to thank me; but **ſet it down in your book.**
E But I have ſet it down already.
P It is well done; let my Uſher ſee it.

Præceptor, víſne mihi mútuò dare aliquantum pecúniæ?
Quid opus eſt tibi pecúniâ?
Ut Sylvio ſatisfáciam.
Quantum debes illi?
Aſſem cum ſemiſſe.
Quo nómine?
Quia ſcripſit mihi áliqua Collóquia.
Oſtende.
Vide, ſi placet.
Adi Hypodidáſcalum, dicat det quantum petis.
Grátias ago, Præceptor.
Non eſt quòd agas; ſed *refer in códicem tuum.*
Quin jam rétuli.
Factum bene; oſtende Hypodidáſcalo.

Col. 24. *Blasius.*
The Master.

B Master, may I go to my Guardian?

L What reason make's you?

B He bad me come and meet him to day, if I had any leasure.

L When did he bid you?

B Now three daies ago.

L Where saw you him?

B In the open place which is over against the Church.

L But see you do not lie

B God forbid I should lie. If you will, I will bring some of my school-fellows that were there to witnesse.

L Who are they?

B Daniel and Corderius; will you have me go call them?

L Tarry, I shall meet with them.

But tell me, what doth your guardian stand in need of your help?

To write down something.

At what a clock then will you go to him?

Now, if you please.

When will you come back again hither?

As soon as he shall have done with me.

Col. 24. Blasius.
Ludimagister.

Licétne mihi, præceptor, adire *Tutórem?*

Quæ te causa movet?

Jusserat ille ut se hódie convenírem, si licéret per ótium.

Quando jússerat?

Nudiustértius.

Ubi illum vidisti?

In áreâ quæ est è regióne templi.

At *vide ne mentiáris.*

A me absit mendácium.

Si vis, *dabo testes excondiscípulis, qui mecum áderant.*

Qui sunt illi?

Daniel & Cordérius; *visne ut eos accersam?*

Mane, ego illos convéniam.

Sed dic, quid eget tutor óperâ tuâ?

Ad áliquid describendum.

Quâ ígitur horâ vis illum adíre?

Nunc, si tibi placet.

Quando huc redíbis?

Cùm primùm me demíserit.

L	Now go your way, and commend me heartily to him.	Nunc abi, atque *illi ex me dic salútem plúrimam.*
B	I will do it with all my heart.	Fáciam libenter.

	Col. 25. *Scriba.* *The Master.*	*Col.* 25. Scriba. Magister.
S	Master, my father invites you to dinner, if it pleases you.	Præceptor, pater te invitat ad prándium, si tibi placet.
M	Is he all alone?	Estne solus?
S	He is all alone (I suppose) besides the folks of our own house	Solus (opinor) præter *domésticos.*
M	Excuse me to him, for *I* was just now invited to another place.	Excúsa me illi, jam enim aliunde invitátus eram.
	Yet thank him from me.	*Agè* tamen *illi meis verbis grátias.*
S	Would you any thing else?	Nunquid vis áliud?
M	Nothing, but that you come to the school again in good time.	Nihil, nisi ut *matúrè ad scholam rédeas.*
S	*In* good time, by Gods help.	Matúrè, juvante Deo.

	Col. 26. *Gasper.* *The Master.*	*Col.* 26. Gasper. Ludimagister.
G	May *I* not go abroad, Master?	Licétne prodíre, præceptor?
L	Whether?	Quó?
G	First to the botcher's, and	Primùm ad sartórem,

then to the barbers.

L Why to the butcher?

G That I may get my clothes mended.

L Are they torn?

G So torn that I can scarce put them on.

L Why to the barber?

G That *I* may let him see a boyl which is risen upon my thigh within these few daies.

L Uncover it, that *I* may see it.

G See it, seeing you have a desire so.

L It is a fair one.

G So I thought.

L When you shall have opened it to the barber, intreat him to lay a plaister for a boyl to it.

G I will do as you perswade me.

L But is there any body that will go with you.

G Yes, John Fluvian.

L What business hath he?

G He will go to the barber too.

L Go together then, and come again so.

G Would you have any thing else?

L That you hasten your coming back, lest you forget your business.

deinde ad tonsórem.

Cur ad sartórem?

Ut *curem tibiália reficienda.*

Súntne *laceráta?*

Adeò laceráta, *ut vix indúere p ssim.*

Cur ad tonsórem?

Ut illi ostendam *ulcus, quod mihi* his diébus *subortum est in fémore.*

Dérege, ut vídeam.

Vide, quando ita tibi placet.

Est *furúnculus.*

Ita conjiciébam.

Cúm aperúeris tonsóri, roga illum ut *emplastrum ulceri aptum adhibeat.*

Fáciam ut suades.

Sed nunquis est qui tecum prodíre velit?

Imò, Joannes Fluvi nus.

Quod habet negótium?

Tonsórem quoque vult adíre

Ite igitur unà, & redíte similiter.

Nunquid vis præterea?

Ut maturétis réditum, ne *merendâ vestrâ mulctémini.*

	Col. 27. *Francis. The Master.*		*Col.* 27. Franciscus. Ludimagister.
F	Master, may we go abroad?		Præceptor, licéne nobis prodíre?
L	Are ye many that would go?		Estísne multi qui prodire vultis?
F	Almost all.	5	Fermè omnis.
L	What mean's this?		Quid hoc sibi vult?
F	There is a market to day; hence it is, that almost every one would buy something for himself.		Est hódie mercátus; inde fit, ut ferè quisque velit áliquid émere.
L	Now I am too busie to take notice of the reason of every one's going abroad; go therefore to the usher, that he may take notice; and if he have leasure, let him go along with you.	10 15	Nunc ego sum occupátior quàm ut singulórum proeundi causam possim cognóscere; adite igitur *Subdoctórem*, qui cognoscat; & si vacat, vos deducat ipse.
F	We thank you, most kinde master.		Grátias ágimus, præceptor humanissime.

	Col. 28. *The Master. Theophilus.*		*Col.* 28. Magister. Theophilus.
M	Did you meet with Peter then to day?		Hódie igitur Petrum convenistis?
T	To day.		Hódie.
M	Where?		Ubi?
T	In the temple.		In templo.
M	At what a clock?	5	Quotâ horâ?
T	At eight a clock in the morning.		Octávâ matutinâ.

M Did your ask him when he was to come to the ſchool?

T I did ask him.

M What ſaid he?

T I know not, quoth he.

M You ſhould have perſwaded him to come again.

T I did that indeed, and at large.

M You did well; but what anſwer did he make you?

T That his father kept him ſtill to gather fruits.

M What if you write to his father himſelf concerning the ſtate of our ſchool? for perhaps he will be moved to ſend his ſon back the ſooner.

T If you think good ſo, I will do it, and that very carefully.

M Do it therefore **with the firſt opportunity**; but do you hear me, **write very largely**, and then **let me ſee your letter, before you ſend it away**.

T **I will be ſure to do it**, Maſter.

Numquid rogâſti quando ſit repetitúrus ſcholam?

Rogâvi.

Quid ille?

Néſcio, inquit.

Debuiſti illum ad réditum exhortári.

Id ego feci, & multis quidem verbis.

Bene feciſti, ſed quid ille reſpondit?

Se adhuc à patre detinéri ad fructus colligendos.

Quid ſi ad ipſum patrem ſcribis de ſtatu noſtro ſcholáſtico? fortaſſe enim movèbitur ut filium citiùs remittat.

Si tibi ità vidétur, fáciam, ídque diligenter.

Fac igitur *primo témpore*. ſed audi, *ſcribe pleniſſimè*, deinde *literas tuas mihi oſtende, priuſquam des perferendas*.

Sédulo fáciam, præceptor.

Col. 29. *Farrarius.*

The Maſter.

M Maſter, may I go forth?

T **Whither muſt you go?**

M To the barber.

Col. 29. Farrarius.

Præceptor.

Præceptor, licétne exíre?

Quò tibi eundum eſt.

Ad tonſórem.

M	Have you no other busi-nesse?		*Non est tibi áliud negótium.*
F	From the barber, to go to buy points; and to get me from thence to the shoo-maker.	5	A tonsore, *ire emptum lígulas*; illinc me ad sutórem conferre.
M	Why to the shoo-maker?		Cur ad sutórem?
F	That he may set a tab on one of my shoos.	10	Ut *uni ex cálceis meis annectat corrígiam.*
M	When will you have dispatch'd all those things?		*Ista* ómnia quando conficeris?
F	Within an hours time, *I* hope.		*Intra hora spátium*, ut spero.
M	There will be a many perhaps tarrying in the barbers shop	15	Erunt multi fortasse in *tonstrínâ* expectantes.
F	*It* may be so; but if *I* shall see *I* must tarry there too long, *I* will stay till Saturday.		Fieri potest; sed si videro diú iùs mihi morandum illic esse, expectábo in diem Sábbati.
M	*Is* there any body else would go abroad?	20	Estnè álius qui prodíre velit?
F	Pontanus saith he would buy some paper.		Pontánus ait se velle chartam émere.
M	Do you know he wants it?		Scisne illi opus esse?
F	*I* do kuow.	25	Scio.
M	Go both together then; and be sure that each dispatch his businesse; that you may not prove truants.		*Ite igitur unà; curáte diligenter suum uterque negótium; ne sitis cessatóres.*
F	By Gods helps, we will have a care.	30	Deo juvante, curábimus.

	Col 30. *Carbonarius.* *The Master.*	*Col.* 30. Carbonatius Præceptor.
C	May *I* go abroad?	Licétne exíte?

Whether

P Whither?
C To the Taylor.
P Why ſo?
C That he may take meaſure on me to make me a coat.
P What hade you to make it of?
C Black cloth.
P Where is it?
C In my cheſt.
P But what Taylor have you?
C Berer Sylvius.
P Is he a good workman?
C I have heard ſo, and he is one that my father knowes, and he bade me go to him.
P Where dwell's he?
C In the Spittle ſtreet.
P This not very far off. See, you do not run robing up and down.
C I will have a care.
P They eaſily get leave of me, that never beguile me.
C God forbid that ever I ſhould deceive you.

Quó?
Ad ſartórem.
Quid eó?
Ut *mihi túnicam faciendam metiátur.*
Quæ tibi eſt matéria?
Niger pannus.
Ubi eſt?
In arcâ meâ.
Sartor autem quis tibi eſt?
Petrus Sylvius.
Eſtne *peritus artifex?*
Sic audivi, & *eſt notus patri meo*, qui juſſit ut illum adirem.
Ubi hábitat?
In vico Xenodóchii.
Non nimis longé eſt.
Cave, *diſcurras.*
Cavébo.
Facilè à me véniam impetrant, qui nunquam fallunt.
Avertat Deus ut unquam fallam.

Col. 31. *Luterinus.*
The Maſter.

L Maſter, may I ſpeak a word or two?
P Speak what you will.
L When you ſay ſometimes

Col. 31. Luterinus.
Præceptor.

Præceptor, licéne pauca?
Lóquere quid velis.
Quum interdum dicis alí-

to

to some of us, *Where are the bellows?* or *Reach me the bellows*, it doth not appear whether *folls* be of the masculine or feminine gender.

cui nostrûm, *Ubi est follis?* vel, *Cedo follem*, non appáret utrùm *follis* sit masculíni an fœminini géneris.

P I confess it doth not appear, what then?

Non appáret, fáteor, quid tum?

L How can we know then?

Undde ígitur scire póssumus?

P Why did you never ask me this?

Cur me hoc nunquam rogásti?

L We ask you so many things so often, that we are afráid lest we should be troublesome to you.

Tam multa tam sæpe interrogámus, ut vereámur nè tibi molesti simus.

P **As if indeed I ever made shew of that:** on the contrary, **I love you the more, the more often you ask me.**

Quasi verò istud unquam præ me feram; contrà *eò magis amo vos, quò me rogatis sæpiús.*

For what do I more desire, than that I may once see you both very **good men, and brave scholars?**

Quid enim magis cúpio, quàm ut aliquando vos videam & *óptimos & doctissimos?*

L **We give you hearty thanks**, most kinde master.

Habémus grátiam máximam, præceptor humaníssime.

P I and you ow that thanks to our God, who only of his goodness hath given us both a good will.

Eã grátiã ego & vos Deo nostro debémus, qui solus sui bonitáte utrisque bonam dedit voluntátem.

L He grant that we may always use this blessing well to his glory.

Faxit ille ut hoc beneficio rectè semper utámur in ipsíus glóriam.

But I pray you tell me, of what gender is *follis*?

Sed dic, quæso, *follis* cujus est géneris?

P Of the masculine.

Masculíni.

L But I should rather have said of the feminine.

At egò pótiùs fœminíni dixissem.

Why

P Why ſo?

L Becauſe *pellis* is ſuch, which is ſet down in **the grounds** for an example.

P You did not gueſſe that amiſſe. For nounes that end in *is*, as *pellis*, are for the moſt part ſeminines.

L Not all then?

P **There is ſcarce any rule ſo generall, but it hath an exception.**

Follis therefore doth fall under an exception, becauſe it is a maſculine. So ſome others, as *ignis*, *piſcis*, *axis*, &c.

L But how ſhall I know them?

P You wil quickly know them, when you come to the Grammar rules. But in the mean time **mind them diligently that ſpeak Latine, and be ſure to ſet your ſelf to imitate them.**

L But, maſter, that is a great while to.

P **Rome was not built in one day.**

L Experience teacheth us ſo much. But my father would fain ſee me a ſcholar in a years time.

P And I would fain ſee that in a daies time.

But what ſhould one do?

He muſt wait for a time in all things.

Quámobrem?

Quia tale eſt *pellis*, quod eſt in *rudimentis* pro exemplo póſitum.

Nè abs re id conjiciébas. Nam *is* finíta, quale eſt *pellis*, magnâ ex parte fœminina ſunt.

Non igitur omnia?

Vix ulla eſt tam generális régula, quæ exceptióne cáreat.

Follis igitur ſub exceptióne cadit, quia maſculinum eſt. Sic áliquot ália, *ignis*, *piſcis*, *axis*, &c.

Sed unde illa dignoſcam?

Fâcilè cognoſces, quum perveneris ad Grammáticæ régulas. Sed interim *Latinè loquentes attentè obſerva, téque ad eórum imitatiónem diligenter accómmoda.*

At iſtud longum eſt, præceptor.

Non fiunt niſi longo témpore præclára ædificia.

Experiéntia nos iſtud docet. At pater meus vellet me ánnuo ſpátio doctum vidére.

Ego verò iſtud unius diéi ſpátio vidére vellem.

Sed quid agas?

Omnibus in rebus expectándum tempus eſt.

Your

P Your father, because he hath no learning, knoweth not what learning is worth, nor with what great pains it is gotten.

70 Parer tuus, quia non didicit literas, nescit quid doctrina valeat, neque quantis laboribus illa comparatur.

L You say true; but what answer can I make him, when he complains to me of the long time in getting learning?

75 Verum dicis; sed quid ipsi respondére possum, qui apud me conquéritur, de temporis longi spatio in addiscendis literis.

P I will teach you, as we are at the supper; now go and play with the rest, that I may go again to my study.

80 Docébo te *inter cœnandum*; nunc ito lusum cum cæteris, ut *me in musæum recipiam.*

L I pray you, master, pardon me, that I have interrupted you.

85 Ignósce mihi, quæso, præceptor, quòd te interpellâverim.

P You have not interrupted me at all, because I was not busie. Besides, if it had been a trouble to me to hear you, could not I put you off till another time?

Nihil me interpellâsti, non enim occupátus eram.

90 Præterea, si te audire mihi molestum fuisset, nonne póteram te *in álium tempus rejicere?*

L You might have done that at your own pleasure.

Tua jure id póteras.

P Go your way then.

Abi igitur:

Col. 32. *Castronovanus. The Master.*

Col. 32. Castronovanus. Præceptor.

C God save you master.

P You came luckily.

Salvus sis, præceptor.

Auspicáto ádvenis.

Whi

What do you say?

C My father intreats you, that we may go together **for our recreation**, into his Orchards in the suburbs.

Quid núntias?

Orat te pater meus, ut *ánimi causâ* eámus una, in hortos suos suburbános.

P **The fairnesse of the weather** invites us to that matter, and now **we keep holy-day**

Ad eam rem nos invítat *serénitas*, & *nunc sumus feriati*.

But what shall we see there **worth the looking on?**

Sed quid illic *aspectu jucundum* vidébimus?

C Several and fair trees with their fruits, and a wonderful variety of herbs and flowers.

Várias & pulchras árbores cum suis frúctibus, item herbárum & florum miram varietátem.

P There is nothing more pleasant than those things at this time.

Nihil est illis rebus hoc tempore jucúndius.

C Such is the bounty of God towards us.

Ea est Dei erga nos benefícentia.

P Which indeed we ought **to extol every day.**

Quam quidem *assíduis laudibus prósequi* debémus.

C But **I am afraid, lest we should make our father to tarry of us.**

Sed *véreor nè patri in morâ simus*.

P **Tarry a little till I take my other gown**, that I may be the **more nimble to walk.**

Tantisper expécta dum tógam muto, ut sim *ad ambulandum expeditior*.

I am now ready; let us go now.

Jam parátus sum; nunc eámus.

But is your father at home?

Sed éstne domi pater?

C **He tarries for us at the door.**

Præ foribus nos expéctat.

P **It is very well, for that you make him an handsome leg.**

Bene res habet, vide ut eum decenter salútes.

C We have been often admonished about this matter,

De hoc, te docente, sæpe

whil'st

whil'st you taught us.	admóniti sumus.
Col. 33 *David.* *The Master.*	***Col.* 33. David. Ludimagister.**
D My * father hath him heartily commended to you.	*Pater meus tibi salútem plúrimam dicit.*
L Say you so? when came he out of the countrey?	Ain' tu? *quando rure rédiit?*
D But yesterday.	Heri tantúm.
L How doth he?	*Ut valet?*
D Very well.	*Optimé.*
L And where is your mother?	Mater verò ubi est?
D Shee is in France yét.	Adhuc est in Galliâ.
L Where in France?	Ubi in Galliâ?
D At Orleans.	Auréliæ.
L What do you hear of her?	De illâ quid audítis?
D That she was in good health by Gods blessing.	Esse bonâ valetúdine præditam, Dei beneficio.
L The Lord God have her in his keeping.	*Dóminus Deus conservet eam.*
D So I wish.	Ità precor.
L Recommend me again very heartily to your father.	*Dic vicissim patri salútem plúrimam verbis meis.*
D I will be sure to do it.	*Fáciam sèduló.*
Col. 24. *Buchod.* *The Master.*	***Col.* 34 Buchodus. Ludimagister.**
B Master, may I speak a word or two?	Præceptor, licétne pauca?
L Speak and wellcome.	*Dic líberé.*
D Why do we not say *hic arbor*, as well as *hic labor*.	Cur non dícimus *hic arbor* sicut *hic labor*.
Likewise why do we not	Item cur Genitívum *árboris* pronou[illegible]

pronounce the Genitive case *árboris* with the last syllable save one long, as we do commonly in other nounes of that same termination.

non proferimus penúltimâ longâ, ut ferè in cæteris nominibus terminatiónis ejusdem.

Because **use of speaking hath appyzobed it otherwise.**

Quia *loquendi usus áliter pro-bávit.*

For **Analogie hath not place ebery were : but where it failes, we must follow their fashion, who habe spoken well and purely.**

Nec enim ubique locum habet analógia; sed ubi ea défi-cit, sequendus est eórum usus, qui rectè & purè lo-quúti sunt.

For eben Latine it selfe doth consist more in use and authority, than in reason.

Nam ipsa Latinitas usu & authoritáte magis quàm ratióne constat.

Give therefore an authority concerning the noun *arbor*

Da ígitur authoritátem de nómine *árbor.*

Arboris excelsæ truncus, stock of a rotten tree, in Virgil.

Arboris excelsæ truncus, apud Virgílium.

Do you not plainly see both the gender & the accent?

Nonne hîc manifestè vides & genus & accentum?

I see it, master. But are there no others of the same accent?

Video, præceptor. Sed sunt-ne ália eódum accentu?

First of all, all Greek nouns, *Castor, Cástoris*; and so *Hector, Nestor,* & the like.

Imprímis, Græca ómnia, ut, *Castor, Cástoris*; sic *Hector, Nestor,* & símilia.

Likewise these two the neuter gender. *Æquor, æquoris; mármor, mármoris.*

Item hæc duo neutrius géneris. *Æquor, æquoris; mármor, mármoris.*

There are also certain Adjectives, as, *memor, mémoris*; and *immemor* compounded of it.

Sunt & adjectiva quædam, ut *memor, mémoris*; & ex eo compósitum *immemor.*

Such

	Such are also the compounds of *decus* and *corpus*, as, *indecor*, *indécoris*; *tricorpor*, *tricórporis*.		Tália quoque sunt ex *decus* & *corpus* compósita, ut, *indecor*, *indécoris*; *tricorpor*, *tricórporis*.
	But you will quickly by your self finde out these things which are noted amongst the Grammarians.	45	Sed hæc apud Grammáticos annotáta fácilè per te invénies.
	For that age of yours require's every day more and more diligence.	50	Nam ista ætas tua majórem indies requírit diligentiam.
¶	**Moreover, you will better remember those things which you have found out by your own labour and diligence.**		*Huc accédit, quòd hæc ipsa, quæ tuo labóre & diligentiâ invéneris, firmióre tenébis memóriâ.*
B	I give you thanks, most kinde master, that you do not only teach me, but also admonish me with so much gentlenesse.	55	Ago tibi grátias, humanissime præceptor, quòd me tantâ humanitâte non solùm doces, sed étiam admones.
L	You do well: but in the mean time I would have you remember **to acknowledge you have it from God only**, whatsoever good thing accrews unto you by my labour.	60	Bene facis: sed interim volo memíneris, *soli Deo acceptum referre*, quicquid boni ex labóre meo in te proficiscítur.
¶	For **we labour in vain in teaching, unless Gods blessing attend our labours.**	65	*Frustra* enim *docendo laborámus, nisi labóribus nostris divinus favor accesserit.*
	You know that of the Apostle,		Nôsti illud Apóstoli,
	Neither is he that planteth any thing, nor he that watereth, but God that giveth the increase,	70	Neque qui plantat est aliquid, neque qui rigat, sed qui dat incrementum Deus.

Tru

B Truly we ſhould be very dull, if we ſhould be ignorant of thoſe things, which you inculcate ſo often, and ſo diligently upon us.

L It behooveth you both, to remember and call them to mind ſo much the more diligently.

But now it is time for you to get your ſelf again to your daily task.

And I in the mean time will mew my ſelf up in my little ſtudy.

Eſſemus profectò *plumbo ſtupidiores*, ſi iſta ignoraremus, quæ nobis tam ſæpe inculcas, tâmque diligenter.

Tantò diligentiùs vos oportet tum meminiſſe, tum recordari.

Sed jam tempus eſt, ut ad *quotidianum penſum* te referas.

Ego verò interea me abdo in muſæolum.

Col. 35. *The Maſter*, Olivar.

Præceptor, Olivarius.

Say in latine, *A Book.*

Liber.

Liber, of what gender is it?

Of the Maſculine.

How know you?

By the uſe and cuſtom of well ſpeaking.

Shew the uſe.

For as we ſpeak every day we ſay thus; *hic liber cujus eſt*; whoſe book is this?

Likewiſe we oftentimes ſay, *liber meus*, my book, *liber tuus*, thy book, *bonus liber*, a good book.

You have anſwered well, but who taught you the uſe of ſpeaking?

Dic Latinè, *A Book.*

Liber.

Liber Cujus generis?

Maſculini.

Qui ſcis?

Ex benè loquendi uſu, & conſuetúdine.

Oſtende uſum.

Nam quotidie loquentes ſic dicimus; Hic liber cujus eſt?

Dicimus item ſæpenumerô, Liber meus, liber tuus, bonus liber, & ſimilia.

Bene reſpondiſti, ſed *quis loquendi uſum te docuit?*

O You your self, Master.
P Do you know all the use of the Latine tongue then?
O If I knew it, I would not be a Scholar.
P What then?
O A Master perhaps.
P. Go thy way, I am satisfied with your answer.
O I am glad of it indeed.
P Thank God who hath given you wit, and a good understanding.
O I wish I may alwaies acknowledge his blessings towards me!
P I wish that he may give a blessing to your studies! What doth this imply *Olivar?*
O That you wish me well.
P Therefore do you remember to wish well to all men from the heart, and especally your Schoolfellows.
O I will.
P You should have said also, God willing.
P I confesse, I have forgot.

Tu ipse, præceptor.
Ergone *tenes omnem usum linguæ Latinæ?*
Si tenérem, non essem discipulus.
Quid igitur?
Magister fortasse.
Abi, responso tuo contentus sum.
Gaudeo sanè.
Age gratias Deo, qui tibi dedit ingenium, & mentem bonam.
Utinam semper agnoscam ejus in me beneficia!
Utinam ille *favore suo tua studia prosequatur!*
Quid hoc sibi vult, *Olivari?*
Quòd mihi bene precáris.
Ergo tu quoque memento bene ex animo precári omnibus, præcipuè verò condiscípulis tuis.
Faciam.
Addendum fúerat, Deo juvante.
Oblitus sum, fateor.

Col. 36. *The Master.* Daniel.

L Mind, *Daniel*, that thou may learn to turn Latine well into English.

Col. 36. Ludimagister. *Daniel.*

Attende, Daniel, ut discas *Latina bene Anglicè vértere.*

D Il do mind Master.
L But diligently.
D Yea very diligently, and with all my heart.
L You do well.
D Propound the Latine to me then, as you use sometimes to do to us.
L *Quid opus est?*
D What is needful?
L *Gallinæ.*
D To an hen.
L *Ut.*
D That.
L *Illæ.*
D She.
L *Sit.*
D May be.
L *Bonæ.*
D Good.
L **You have construed well.** Now answer me to every part of this speech **word by word.**
D **I will answer as farre forth as I shall be able,** so that you but go before me.
L *Quid.*
D It is a noun.
L *Opus.*
D A noun.
L *Est.*
D A verb.
L *Gallinæ.*
D A noun.
L *Ut.*
D A Conjunction in this place.

Attendo Præceptor.
At diligenter.
Imó diligentissimè, & ex animo,
Benè facis.
Propone igitur mihi Latina, ut nobis interdum soles.

Rectè vertisti.
Nunc ad singulas partes hujus orationis responde *nominatim.*
Respondebo quoad potero, dummodo mihi præis.

Quid.
Est nomen.
Opus.
Nomen.
Est.
Verbum.
Gallinæ.
Nomen.
Ut.
Conjunctio hoc in loco.

L *Illa.*
D A pronoun.
L *Sit.*
D A verb.
L *Bona.*
D A noun.
L Come on, let us say again, that you may understand every thing a little more fully
D What shall I answer now?
L Shew me in short the declining of every part, as I use to teach you.
D Go before me then, as you have begun.
L *Quid.*
D *Quid, cujus,* an irregular noun substantive.
L *Opus.*
D *Hoc opus, operis,* ut *onus, oneris.*
L You are mistaken, *Daniel.*
D Why so?
L Because *opus* is an adjective here.
D What, an adjective! How is it declined.
L It is undeclined.
D Wo is me poor boy! I never heard that.
L You should have said withall, that I know on, or as far as I can remember.
D Why so?
L Because perhaps you had heard, but not well remembred it.

Illa.
Pronomen.
Sit.
Verbum.
Bona.
Nomen.
Agè, dicámus iterum, *ut singula paulò plenius intelligas.*
Quid nunc respondébo?
Indica brevitèr singularum partium declinátum, ut vos docére sóleo.
Præito igitur, ut cœpisti.
Quid.
Quid, cujus, nomen substantivum anómalum.
Opus.
Hoc opus, operis, ut *hoc onus, oneris.*
Fálleris, Daniel.
Quid ità?
Quia *opus* hìc est adjectivum.
Eho, adjectivum! Quómodo declinátur?
Est indeclinábile.
Me míserum! *nunquam istud audiveram.*
Addendum fuit, *quod sciam,* vel *quod meminerim.*
Quámobrem.
Quia forrassè audieras, sed memíneras malè.

It

D **It may be so**; but go on (I pray you) in teaching me, What doth that noun signifie in English?

Fieri potest: sed pergè (quæso) me docére, Quid Anglicè significet istud nomen?

L It is not used to be construed in English, unless it be joyned with the verb *Sum, es.*

Non solet Anglicè verti, nisi junctum cum verbo *Sum, es.*

D Give me an example.

Da exemplum.

L You have every day an example in your mouth.

Quotidiè in ore habes exemplum.

D Now I do not remember one.

Nunc mihi non occurrit.

L Do you not use to say and to hear of your Schoolfellows, *Opus est mihi chartâ, atramento, pecuniâ, & similia?* I have need of paper, ink, money, and the like.

Nónne soles dícere & audíre ex condiscípulis, *Opus est mihi chartâ, atramento, pecúniâ,* & similia?

D I confesse, **I often say it, and often hear it, but I heed it little.**

Sæpè dico, fateor, & sæpè audio, sed parùm adverto.

L Now heed it then, and get it by heart. *Opus est mihi pecuniâ ad libros emendos.* **I have need of money to buy books**; or thus, **I want money**, or **I have to do with.**

Nunc igitur adverte, & manda memóriæ. *Opus est mihi pecúnia ad libros emendos.*
Vel sic,
Vel,

D Give me also another example I pray you.

Da item aliud exemplum quæso.

L *Opus est tibi virgis, ut tua expellatur pigritia.* **You have need of rods, that thy sloth may be driven away**, or **to take idle ost you.**

Opus est tibi virgis, ut tua expellátur pigritia.

D Truly, Master, I confess it: but (I hope) God will be merciful to me

Fateor equidem, præceptor: sed Deus (ut spero) mei miserébitur.

L God hath mercy upon all that devoutly call upon him. But concerning the noune *opus* we have spoken enough, so farre as belongs to you. I return to the rest.

Omnium miserétur Deus, qui piè illum invocant. Sed de nomine *opus* jam satis multa, quod ad vos attinet, ad cætera rédeo.

D *Sum, es, esse*, an irregular verb.

Sum es, esse, verbum anómalum.

L *Gallina.*

Gallina.

D *Gallina, Gallinæ*, like *mensa, mensæ.*

Gallina, gallinæ, ut mensa, mensæ.

L *Ut.*

Ut.

D It is not declined, because it is a conjunction, in English, *that, to the end that, for that.*

Non declinátur, quia est conjunctio. Anglicè, *That.*

L *Illa.*

Illa.

D *Ille* the masculine gender
Illa the fœminine.
Illud the neuter.

Ille generis masculini.
Illa, fœminini.
Illud, neutrius.

L Decline it in the fœminine gender.

Declina in fœmininо.

D *Illa, illius, illi, &c.*

Illa, illius, illi.

L *Sit.*

Sit.

D It was spoken of before.

Jam dictum est.

L *Bona*

Bona.

D *Bonus*, generis masculini.
Bona, fœminini.
Bonum, neutrius.
A noun adjective.

Bonus, generis masculini.
Bona, fœminini.
Bonum, neutrius.
Nomen adjectivum.

L Compare it with the example.

Confer ad exemplum.

D *Justus, justa, justum. Bonus, bona, bonum.*

Justus, justa, justum. Bonus, bona, bonum,

L Now ask one another, that

Nunc mutuò vos inter-

ye

ye may parſe all more fully.

rogáte, ut plenius omnia tractétis.

Col. 37. *Blunderius.* The Uſher.

Col. 37. Blunderius. Hypodidaſculus.

B Maſter.
H What would you have?
B May I go home?
H Why before the time?
B My father bade that I ſhould go to him now.
H What needs he your help?
B He will ſend me to our Countrey-houſe.
H Why ſo?
B To fetch grapes, and to do an errand to our Bayliff all under one.
H What if you deceive me?
B I will bring a Certificate as I uſe to do.
H When will you come back again?
B At one a clock, I hope.
H How can you come again ſo quickly?
B Our Countrey-houſe is not far from hence.
H Go in Gods name.

Præceptor.
Quid vis?
Licéne mihi ire domum?
Cur *ante horam*?
Pater juſſit, ut nunc adírem.
Quid eget óperâ tuâ?
Vult me in villam míttere.
Quid eó.
Petítum uvas, & *eâdem operâ nuntiátum aliquid* villico noſtro.
Quid ſi fallis?
Adferam teſtimónium, ut ſóleo.
Quando redibis?
Horâ primâ ut ſpero.
Quî tam cito?
Villa noſtra non longè hinc eſt.
Ito ſané.

Col. 38. D. H.

Col. 38. *D. H.*

D Maſter, doth it pleaſe you to hear my excuſe?
H When was you away?
D Yeſterday.
H At what a clock?
D At one.
H What was the reaſon?

Præceptor placéne me audire excuſatiónem meam?
Quando abfuiſti?
Heſterno die.
Quotâ horâ?
Primâ
Quæ fuit cauſa?

D I was sent for.
H By whom?
D By my father.
H Who brought you word?
D Our man.
H Why did he not come to me?
D Because he said he was in great haste.
H Have you any witnesses?
D. Here they are, master.
H Get you gone, and sit in your place, I will examine them in the mean time.

Accersitus fui.
A quo?
A patre.
Quis tibi nuntiávit?
Famulus noster.
Cur me non adivit?
Quia dicébat se urgéri festinatióne.
Súntne tibi testes?
Adsunt, præceptor.
Abi, sede in loco tuo; ego interim eos interrogábo.

Col. 39. *The Usher*, Michael.

H Why came you no sooner?
M I tarried for my brother.
H Where is he?
M He tarried behind in the market.
H Why did you not bring him along hither?
M He had a mind to buy some ink.
H Nay pears or apples rather, or some other fruit.
M I know not, yet he said so.
H Seeing you are brethren, why have you not ink at home in a bottle betwixt you?
M My brother will be halves with

Col. 39. Hypodidascalus, *Michael.*

Cur non venisti citiùs?
Expectábam fratrem.
Ubi est?
Restitit in foro.
Cur eum non adduxisti?
Volébat émere atramentum.
Imò pyra, mala, aut aliquid è cæteris frúctibus.
Néscio, ramen illud dicébat.
Cùm sitis fratres, cur non habétis domi *commune atramentum in ampulla?*
Frater *nihil vult habe-*

with me in nothing.
H until he then have all to himself in every thing?
M Is it just so?
H Put me in mind, when he comes, I will teach him what it is to be a brother.
M Master, I will do it.
H Go your way into your place.

re commune mecum.
Vult igitur omnia sibi pro-pria?
Illud est.
Admone me, cùm venerit: ego illum docebo, quid sit fraternitas.

Faciam, præceptor.
Abi in locum tuum.

Col. 40. D. O.

D May I be away at two a clock?
O What businesses have you?
D My father stands in need of my help.
O In what matter?
D That I may write something for him.
O But in the mean time you will not say what are appointed you.
D I have got them perfectly already.
O It is well done.
D Doth it please you to hear me?
O I will hear you to morrow, when I have leasure.
D Do you give me leave, then to be away, Master?
O Well, I give you leave, but so that you bring me to morrow a Certificate written.

Col. 40. D. O.

Licéme abesse horâ secundâ?
Quid habes negotii?
Pater eget operâ meâ.
Quâ in re?
Ut sibi aliquid scribam.
Sed interim non reddes quæ præscripta sunt vobis.
Jam *edidici.*
O factum bene.
Placétne tibi audire me?
Cras aúdiam *quum licébit per otium.*
Permittísne igitur ut absim, præceptor?
Agè, permitto, sed ità ut *crástino die scriptum áddferas testimonium.*

D I always bring one either under my fathers hand, or our mans in my fathers name.

O Your father takes a good course.
For there are many that feed me with lies.
Now go your way, and commend me to your father.

D I will do it, Master.

Ego semper tibi áfero aut à patre scriptum, aut à nostro fámulo patris nómine.

Recte facit pater.

Sunt enim multi qui me pascunt mendáciis.

Nunc abi, & *patri dic sáltem verbis meis.*

Faciam, Præceptor.

Col. 41. *The Master*, Caperonus.

Col. 41. Magister, *Caperonus.*

M Ho, Caperonus.

C Anon, Master.

N What ails your brother to weep?

C He is sick.

M How do you know?

C It is evident enough.

M By what sign?

C Because he hath vomited.

M Where is he sick?

C In his head and stomach, as he saith.

M Why doth he not get him home again?

C He durst not.

N And durst not you put me in mind of it?

C Well, do you your self go along with him quite home, and be sure to tell his mother how he doth.

Make haste; why do you Loiter?

Heus, Caperóne.

Hem, præceptor.

Quid flet frater tuus?

Ægrótat.

Quid scis?

Satis appáret.

Quo signo?

Quia vomuit.

Quid sibi dolet?

Caput & stómachus, ut dicit.

Cur non récipit se domum?

Non ausus est.

Tu verò non audébas me admonére?

Agè, duc illum tu ipse domum usque, & mánda diligenter, ut ille habeat.

Trópera; quid cessas?

Lead him softly along.
C I will lead him Master.

Duc eum lento gradu.
Ducam, præceptor.

Col. 42. *The Usher,* Tiliácus.

Ho, *Tiliácus*; **Follow me into my chamber, I have something to say to you, betwixt you and me.**

I am here, master.

Will you never come in due time to school?

I cannot come any sooner.

You alway say so: what hinders you?

There is no body at our house to awake me.

No body?

No body at all.

Have you not a maid?

We have one indeed, but **she doth not heed to call me up.**

Nay you (I think) do not heed to rise. Do nor I say true? why do you not speak? answer me something without any more ado.

Wo is me poor boy! what shall I do?

You have no cause to be afraid; confesse the truth.

What if I shall confesse?

I will pardon you, believe me.

Col. 42. *Hypodidascalus,* Tiliácus.

Heus Tiliáce, *séquere me in cubículum; est quod ego te seorsum.*

Adsum, præceptor.

Nunquámne maturè in scholam venies?

Non possum venire citiùs.

Semper istud dicis: quid impedit?

Nemo est domi nostræ, qui me expergefáciat.

Nemo?

Prorsus nemo.

Non habétis ancillam?

Habémus quidem, sed *non curat me excitáre.*

Imo tu (ut opinor) non curas súrgere. Nónne verum dico? Quid taces?

Respónde nunc tandem aliquid.

Me miserum! quid agam?

Nihil est, quod vereáre, fatére verum.

Quid *si confessus* ero?

Ego tibi ignoscam, crede mihi.

Alas!

T	Alas! I am ashamed.		Ah! pudet.
H	Be not ashamed to confesse the truth, I pray you; otherwise you shall be whip't.	35	Ne pudeat verum fateri, quæso; alioqui vapulabis.
	Will you not speak?		*Pergin' tacére?*
	Ho monitor, Go to his mother to see and enquire.	40	Heus observator, *vise ad matrem ejus, & roga.*
T	I beseech you do not send, master, I will tell you all the matter, I will conceal nothing.	45	Ne mittas, oro, præceptor; dicam tibi rem omnem, nihil reticébo.
H	Well, be of good cheer.		Agè, esto ánimo bono.
T	Truly it is so, as you said.		Sic est profectò, ut dixi.
H	That is not enough, I will hear every thing severally.	50	Non satis istud est, volo dire sigillátim ómnia.
	Tell me plainly how the matter is.		Narra mihi planè quómodo res sese hábeat.
T	When the maid comes to call me up, first I make no answer, as if I was asleep in good earnest, and then if she presse more upon me, I lift up my head with much ado, I sit in my bed, I throw my doublet about my shoulders, as if I were to get up presently.	55 60	Cùm venit ancilla me excitatum, primùm nihil respondeo, quasi *serio dormiam*; deinde si magis úrgeat, *attollo ægrè caput*, sedeo in lecto, *thoráce injício humeris*, quasi tim surrectúrus.
H	How finely you tell the story! As God love me, *I* now love you more than ever I did. Go on.	65	*Quàm pulchrè narras! me Deus amet*, nunc magis amo, quàm quam feci. Perge.
T	As soon as ever the wench		Quàm primùm egressa

is gone out of the chamber, **then do I lean back my head upon the pillow, & let down my feet.**

I, do you fall asleep again?

T Truly *I* fall asleep again well and quietly.

M How long?

T Till the maid come the second time.

M When she comes again, what says she to you?

T She calls out, **she whoops and hallows, and talks fiercely.**

M What words uses she?

T **O you knave** (quoth she) when will you be in the School? **I will tell your Master, that he may whip you soundly; you will never get up unless you be called up twice or thrice.**

M Do you promise in good earnest that you will do your duty hereafter?

T If ever *I* do amisse again, **I desire no favour**, but that *I* may be **openly whip't, and that very smartly.**

M You promise fairly indeed, but how will you perform your promise?

T By Gods help.

M **How will you move him?**

T By faith and daily prayers.

ancilla cubiculo, tum ego *reclino caput in pulvinum, ac demitto pedes:*

Etiámne redórmis?

Ego verò redórmio bene placidéque.

Quandiù?

Donec ancilla secundò véniat.

Quum redit, quid tibi dicit?

Exclámat, *vociferátur, intonat.*

Quibus útitur verbis?

Hem nébulo (inquit) quando eris in schola? *Ego dicam præcéptori tuo, ut te bene verberet; Tu nunquam vis surgere nisi bis aut ter excitátus fueris.*

Bonâ fide promittis fatúrum te posthac officium?

Si unquam recidero, *causam non dico*, quin *palam cædar virgis, idque acerbissimè.*

Bellè quidem promittis; sed quomodo præstábis promissa?

Adjuvante *Dómino Deo.*

Quâ ratione flectes illum?

Fide & assíduis précibus.

H Otherwiſe you can obtain nothing.
T I verily believe it.
H It is not enough to believe it, unleſſe you have a care to effect it diligently.
T I will have a care to my ability, and will think upon that only thing day and night.
H **You ſay very well,** ſo you but go on to bear it in mind.
T How can I forget it? The **Preachers** do never ceaſe to put us in mind of that; and you almoſt every day exhort us to it, and you do well, maſter, becauſe **we are all very negligent, but I the moſt of all.**
H Endeavour then, that you the firſt of all change thoſe manners, and remember eſpecially to be alwaies **true-ſpoken**
T God grant I may never lie.
H O how happy ſhould you be!
T **I ſhall be happy enough for the preſent,** if you will but acquit me.
H I will do what I have promiſed you; but on that condition that you remember your promiſe, and perform it in very

Alioqui nil poſſis obtinére.

Credo équidem.
Non ſatis eſt crédere, niſi cures efficere diligenter.
Curábo pro víribus, ac die noctéſque id unum meditábor.
Optimè loqueris, dum tamen memor eſſe pergas.
Quomodo poſſem oblíviſci?
Nunquam deſinunt iſti monére *concionatóres*, verò ferè quotidie admónos hortáris, & benè facis, præceptor, quia *omnes ſumus valdè negligentes, ſed ego primus omnium.*
Da igitur operam, ut omnium primus monſtres iſtos mutes, ac memento præcipuè ſemper verum eſſe.
Faxit Deus ut nunquam mentior.
O quàm felix eſſes!
Satis in præſentia felix eris, ſi tantùm me abſólveris.
Faciã quod tibi ſum pollicitus; ſed eâ lege ut promiſſi tui memineris, & re ipſâ præſtes, quem-

deed, as you have now undertaken to me.

T What remains then that I may not go away free?

H Yes something is behind, tarry and hear just now.

T As long as you will, master.

H Among other things you must shake off that slothfulness, which is wont to hold you in bed. For it doth not become a boy that minds his book, to be sleepy and sluggish, but cheerfull and awake, as you see some of your school-fellows.

Do you not remember the divine precept of the Apostle *Peter*?

T What is that?

H *Be ye sober* (saith he) *and watch.*

T O how oft have I heard it! But (alas!) I never made use of it.

H So that you make diligent use of it hereafter: and not of that only, but also of those other precepts of good living, which you have heard so often.

Which if you shall carefully do, you shall first take a good course for your self, you shall be

admodum nunc mihi recessisti.

Quid igitur restat quo minùs abeam liber?

Imò aliquid restat, mane, & audi etiam nunc.

Quamdiu voles, præceptor.

Inter cætera, excutias oportet istam pigritiam, quæ te in lecto detinere solet.

Non enim decet studiosum adolescentem somnicalosum & inertem esse, sed alacrem & experrectum, cujusmodi vides aliquos ex condiscipulis.

Non tenes memoriâ divinum Petri Apostoli præceptum?

Quid illud est?

Sobrii (inquit) *estote, & vigilate.*

O quoties audieram! sed (proh dolor!) *nunquam usurpavi.*

Facut studiosè usurpes in posterum; neque illud solùm, sed etiam cætera bene vivendi præcepta, quæ toties audivisti.

Quod quidem si diligenter feceris, tibi imprimis bene consules, jucundus eris parentibus, & plea-

pleasing to your parents and me, and your school-fellows; and last of all, (that which is the main matter) you shall be dear to God, who will more promote your studies every day to the glory of his name.

T O what great benefit do I feel by this your admonition!

I am exceedingly glad, both for yours and your school-fellows sake.

T What if you tell them of my repentance?

H I will tell them indeed with the first opportunity; that they may learn by your example, that there is nothing more acceptable to God, than to acknowledge one's fault, and become a new man.

Farewell child, and be present at three a clock in the school.

T I give you very great thanks, most loving Master.

mihi & condiscipulis tuis: denique (*id quod est præcipuum*) charus eris Deo, qui studia tua in gloriam sui nominis magis indies promovebit.

O quantum fructum sentio ex ista admonitione tua!

Vehementer sanè gaudeo, & tuâ & condiscipulorum causâ.

Quid si narres illis meam pœnitentiam?

Ego verò narrabo primo quoque tempore, ut ex exemplo tuo discant, nihil esse acceptius Deo quàm culpam agnoscere, & ad frugem bonam redire.

Vale, fili, & adesto hora tertiâ in auditorio.

Agò tibi gratias ingentes, amantissime præceptor.

The fourth Book of School Colloquies.

Containing somewhat graver matters, especially in manners and Christian doctrine.

Col. 1. *Frysius.* Samuel.

P. I Pray thée, *Samuel*, lend me thy help a little.

S. What is the matter?

P. I know not what is fallen into my eye, which troubles me very much.

S. Into whether eye is it fallen?

F. Into my right.

S. Would you have me look into it?

P. Look into it, I beseech you.

S. Open it as much as you can, and hold it that it do not stir.

P. I cannot hold it from twinkling

S. Stay, I will hold it my self with my left hand.

Do you see any thing?

I see some little thing.

I pray you, take it out, if you can.

Colloquiúm Scholastiórum liber quartus.

Paulò graviória cóntinens, præsértim in móribus, & Christiánâ doctrinâ.

Col. 1. *Frysius.* Samuel.

OBsecro te, *Samuel*, *da mihi óperam paulísper.*

Quid istud est?

Néscio quid incidit mihi in óculum, quod me habét valdè male.

In utrum óculum incidit?

In dextrum.

Vis inspiciam?

Inspice, amábo te.

Aperì quantum potes, ac tene immóbilem.

Non queo à nictu contínere.

Mane, égomet sinébo sinistrâ manu.

Ecquid vides?

Video áliquid minútum.

Exime, quæso, si potes.

T But

S But I have taken it out already

F O well done! what is it?

S Dee you your self.

F It is a bit of dust.

S And indeed so very little, that it can scarce be seen.

F See how much smart such a little thing causeth to the eyes.

S Truly it is no wonder.

For none of the outward members is said to be more tender than the eye.

Thereupon also it cometh to passe, that we finde nothing to be more dear to us.

F This God approveth, when speaking of his love towards us in Zachary. 2. *chap.* he saith thus, *He that toucheth you, toucheth the apple of mine eye.*

S O the unmeasurable goodness of God who loveth us so dearly!

F Is not my eye red?

S A very little, because indeed you have rubb'd it.

F Do you not think it pains me still?

S What should I but think it, who have so often had experience of such a trouble?

Quin jam exémi:

O factum bene! quid est?

Cerne tu ipse.

Est mica pulveris

Et quidem usque adeò pusilla, ut *vix cerni possit.*

Vide quantum dolóris ádferat óculis res tam exigua.

Haud mirum quidem.

Nullum enim *è membris exterióribus óculo tenérius esse dicitur.*

Inde etiam fit, ut experiáre mur nihil esse nobis chárius.

Hoc Deus approbat, quod de sui in nobis charitáte loquens *apud Zachariam* 2. *cap.* sic ait, *Qui vos tangit, tangit pupillam óculi mei.*

O imménsam Dei bonitátem, qui *nos tantopere charos habet.*

Nón mihi rubet óculus?

Aliquá tulum: nempe quia fricuisti.

Credin' tu mihi adhuc dolére?

Quidni credam, qui toties talem molestiam sum expertus?

F Experience is the mistress of things.

S So it is commonly said.

F What fee shall I give that Doctor for his paines?

S As much as we bargained for.

F The Conclusion is short, therefore, Nothing.

But nevertheless I thank you; and I wish I might have an occasion to requite you!

S But rather God forbid.

F You did well to correct me; I spake unadvisedly, and without any guile.

S So I took it, but in the mean time we may talk, especially to exercise our selves in the Latine tongue.

The Lord God grant that all our studies may be referred to his glory.

I wish he may grant.

Col 2. *Alexander.* Charles.

Here, I re store you what was lent me and give you very great thanks.

You have no cause to thank me, but have you made sufficient use of it?

Experiéntia est rérum magistra.

Ita vulgò dicitur.

Quid præmii dabo isti medico pro labore?

Quantum pacti sumus.

Brevis est conclusio, ergò, Nihil.

Sed tamen *habeo tibi grátiam*; atque utinam detur referendi locus!

Quin pótius avértat Deus.

Bene correxísti; dixeram imprudénter, at sine dolo.

Sic accépi, sed interim *jocári licet*, præsértim ut in Latinâ linguâ nos exercéamus.

Favit Dóminus Deus, ut omnia studia nostra ad glóriam ipsius referántur.

Faxit, precor.

Col 2. *Alexander.* C rolus.

Ecce, redd tibi commodátum, & grátias ago maximas.

Non est quod agas; sed *satisne usus erat?*

A	You have granted me the use of it long enough, such is your courtesse.		Satis diù usum concessisti, *quæ tua est humánitas.*
C	I pray you, make no spare of my things as oft as you shall have need.		*Quóties opus erit*, quæso, *ne parcas rebus meis.*
A	I will make no spare, seeing you command me so.	10	Non parcam, quando ita jubes.
C	You shall do me a courtesse.		*Pergrátum mihi féceris.*
A	I thank you heartily, and do you make use of my things if any need shall be.	15	Grátiam hábeo máximam; *tu veró nostris útere, si quis usus fúerit.*
C	You need not wish me, I am bold enough of my self.		*Non est quòd móneas, satis meâ sponte sum impudens.*
A	Nay rather too bashful.		*Imò verecúndus nimis.*
C	Be it so; yet you shall finde it sometimes or other.	20	Esto; aliquándo tamen sénties.
A	So I could wish, farewell heartily.		*Ità velim, bene vale.*
C	The Lord God preserve you.		*Te servet Dóminus Deus.*

	Col. 3. *Claudius.* Quintinus.		Col. 3. *Claudius.* Quintinus.
C	Why ought we diligently to hear the Gospel?		Cur diligenter audire debémus Evangélium?
Q	That we may learn to worship God according to his will.		Ut discámus Deum cólere ex voluntáte ejus.
C	Do you answer nothing else?	5	Nihil aliud respóndes?
Q	What should I answer? for I know nothing besides.		Quid respondérem? Nihil enim scio prætérea.

C And not alſo that we ſhould **live ſoberly and juſtly?**

Nonne etiam *ut ſóbriè & juſtè vivámus?*

Q I pray you make plain unto me thoſe two adverbs.

Declára mihi illa duo adverbia quæſo.

C **Soberly, that is, continently, juſtly, that is, in righteouſneſſe, to wit, that we may give to every man his own.**

Sóbriè, *i. e.* continenter; juſtè, *i. e.* in juſtitia, nempe, *ut ſuum cuique tribuámus.*

So it comes to paſſe, that *ſoberly*, pertains to the private life of every man; and *juſtly*, to the charity, which we ow to our neighbour.

Ità fit, ut *ſóbriè* ad vitam cujúſque privátam pertineat; *juſtè* autem ad charitátem quam próximo debémus.

Q But hear me, my *Claudius*; doth not **the worſhip of God** contain all thoſe things?

Sed audi, mi *Claudi*, nonne *cultus Dei* omnia illa complécitur?

C You are in the right *Quintine*; but **I would try whether you underſtood your anſwer rightly.**

Probè ſentis Quintíni; ſed *volui experiri, an reſponſiónem tuam rectè intelligeres.*

Q You have done well; **For nothing can be ſaid too much concerning the pure underſtanding of Gods Word.**

Bene feciſti; *Nam de ſincéro verbi divíni intelléctu nihil nimis dici poteſt.*

And concerning this matter, indeed I would willingly have talked with you more at large. **But the time it ſelf puts us in mind to depart.**

Et de hac re quidem tecum plúribus verbis libenter ágerem. *Sed nos hora ipſa ádmonet, ut diſcedámus.*

	Col. 4. *The Monitor.* Baptista.		Col. 4. *Observator*, Baptista.
O	Your brother is alwaies either **prating**, or **playing** the fool, or **provoking some body** in the Sermon; whence it comes to passe, that he is oft-times set down and then whipt.		Frater tuus semper in concióne aut *garrit*, aut *ludit*, aut *áliquem incitat*, ex quo fit, ut sæpè nonnullus sit, deinde vápulet.
B	What would you have me to do?		Quid vis fáciam?
O	Why do you not oft-times admonish him?		Cur non sæpè mones?
B	**I never give over admonishing him.**		*Nunquam desisto monére.*
O	Go on, I pray you.		Perge precor.
B	**You have no cause to pray me; I will never give over, till** (God willing) **he reform himself somewhat.**		*Nihil est quod me precéris, nunquam cessábo, quin* (volente Deo) *aliquâ ex parte se corrixerit.*
O	So you shall make use of *Cato's* Precept, *When you admonish one*, you know the rest.		Sic usurpábis *Catónis* præceptum, *Quando mones alíquem*, nósti cætera.
B	But I pray you good *Nicholas*, as oft as you set him down **let me know it.**		Sed oro te, mi Nicholáe, ut quóties eum notáveris, *id mihi renunties.*
O	**There would never be an end, his name is so often in my bills.**		*Nunquam finis esset, adeò frequens est nomen ejus meis commentáriolis.*
B	At least, **let me know once as soon as he shall make a fault**; then I will tell my father.		Saltem, *fac me semel certiorem, quum primùm commiserit quo sit accusándus, tum ego dicam patri.*

ther, whose mouths he feares more than blows.

Q That is no small signe of a good disposition.

R So I hope indeed. Will you do then what I intreat you to?

O I will do it indeed, with a very good will.

Col. 5. *Castrensis.* Richard.

C What talk hast you with the Master even now?

R If you desire to know, ask him.

C Why do you conceal it from me?

R That you may not blab it abroad.

C (Believe me) I do not ask you therefore that I may discloſe it: for what good should I get by that?

R Why then do you ask so greedily?

C That I may rejoyce silently with my self, if you shall hear any good.

R Do you come so prepared, that you may extort from me that which is committed to me alone, and that by the master?

cujus verba magis timet quam verbera.

Istud non est parvum argumentum bonæ indolis.

Ità spero quidem. Fácies igitur quod rogo?

Ego verò, atque libens.

Col. 5. *Castrensis.* Richárdus.

Quid consilii tractábas modo cum præceptore.

Si scire cupis, illum percontáre.

Cur me celas?

Ut ne palàm fácias.

Non ideò (crede mihi) te rogo ut id proferam; quid enim proficerem?

Quámobrem igitur tam cupidè rogas?

Nimirum ut mecum tacitus gaudeam, si quid boni audiérim.

Itáne parátus advenis, ut à me extorqueas, quod mihi uni, idque à præceptore créditum est?

C What you shall say to me, suppose it spoken to a deaf and dumb man.

Quod mihi dixeris, *surdo & muto dictum puta.*

R Shall I trust you with my breech-lide?

Egóne tergum meum in fidem tuam committam?

C Truly you may do it, and without any danger.

Id profectò potes, & quidem sine periculo.

R You can never speak so handsomely as to perswade me to it.

Nunquam dices *sat commodè*, ut istud mihi persuadeas.

C I will give you my word I will hold my tongue

Dabo fidem me tacitúrum.

R Though you swear deeply three or four times, I will not disclose it.

Etiamsi ter quaterve *sanctissimè juráveris*, non prodam.

And therefore do you give over asking.

Proinde tu *désine* percontári.

C How now! where is that friendship of ours?

Hem! ubi est illa nostra amicitia?

R Do you not know the saying of the wise man; Tell no body what you would have kept secret

Nescis illud dictum Sapientis; *Quod tácitum esse velis, némini dixeris?*

C I have heard it sometimes, but that which is told to a friend is told to no body, for a friend is as it were another self,

Audivi aliquóties; sed *quod amico dictum sit, nemini dictum videtur. Est enim amicus quasi alter idem.*

R He will say the same things to you, that would know of you; and so also another, that would know of him; and so it will come to every bodies ear.

Eadem tibi dicet, qui scire ex te volet; & item alius, qui ex illo; atque ità *ad aures omnium* perveniet.

And therefore if you would have me be your

Itaque si me tibi posthac vis amicum esse, friend

friend hereafter, **give me a discharge.**		*me missim fácito.*
C I am no **Commander**, to give you a discharge.	55	Non sum *Imperátor*, ut te missum fáciam.
R Do you go on to trouble me?		Pergín' moléstus esse?
C I had rather go away than **be troublesome** to you.	60	Abíre malim, quàm *tibi moléstiam exhibére.*

Col. 6. D. N.		Col. 6. D. N.
D When will you go home?		Quando vis adíre domum?
N I knew not, **when it shall please God.** For that depends upon his will, not mine.	5	*Nescio, ubi Deo visum fuerit.* Id enim pendet ex voluntáte ejus, non meâ.
D What if your father send for you?		Quid si te accérsat pater?
N Then I shall understand that God will have it so, & therefore I will obey.		Tunc intélligam Deum sic velle, ideóque parébo.
D But what if the Will of God be one, and the will of thy father another?	10	Quid si alia fúerit Dei, alia patris tui voluntas?
N It is not for me to dispute about this; but I am consident my father will not send for me without there be cause.	15	De hoc meum non est disputáre; sed, ut confido, pater non témerè me accérset.
D And I think no otherwise too, but I had a mind to talk with you all this while.		Ego quoque non áliter séntio; sed vólui tantisper tecum fabulári.
N I am glad this talk of ours hath not been idle.	20	Gáudeo hunc nostrum sermónem non fuisse fabulósum.
D I could wish such like discourses were more common in Schools.		Utinam in scholis frequentióres essent sermónes ejusmodi!
N They will then be so	25	Tum erunt, cùm Deus when

	when God shall endue childrens minds with his fear.	ipse puerórum ánimos timóre sui affécerit.
D	Therefore let us beseech him, that that may shortly come to passe.	Ergò precémur eum, ut id brevi contingat.

	Col. 7. *Antonie.* Jeremy.	Col. 7. *Antonius.* Hieremias.
A	With what money did you buy that book?	Quâ pecúniâ emísti librum istum?
H	With what do you think except my own?	Quâ censes nisi meâ?
A	I wonder whence you had it.	Miror unde habúeris?
H	Why do you wonder? Am I bound to make you an accompt?	Quid miráris? *An tibi débeo réddere rationem?*
A	Do I exact it?	Egóne éxigo?
H	You seem to exact it.	Vidéris exigere.
A	I do not exact it, I say, but we use to talk thus friendly and freely amongst our selves that we may alwaies learn somthing in Latine.	Non éxigo, inquam, sed sic solémus inter nos familiáriter & liberè fabulári, ut Latinè semper condiscámus áliquid.
H	I confesse the thing will do us a great deal of good towards speaking Latine.	Ea res, fáteor, plúrimùm confert nobis ad Latinè loquendi facultátem.
	But there is no man so milde, but will be angry sometimes.	Sed *nemo est tam lenis, quin intérdum subirascátur.*
A	It is as you say, but boyes anger is short.	Est ut dicis; sed *est brevis puerórum ira.*
H	But for that which you ask't me about money, I received it of my father	Quod autem de pecúniâ rogâbas, eam â patre accéperam.

When

A When came he?
Quando vénerat?

H **About eight dayes ago.**
Abhinc octo dies.

A I wonder I did not see him.
Miror, quòd eum non viderim.

H You have no reason to wonder.
Non est quod mirèris.

A Why so?
Quid ità?

H Because he scarce tarried here an hour and an half.
Quia vix sesquihóram hic morátus est.

For when he **had lighted from his horse**, and spoken to me a little; Let us go up (quoth he) into your chamber, that I may talk more freely to you.
Quum enim *de equo descendisset*, meque paucis esset alloquutus; Ascendámus, inquit, in tuum cubiculum, ut tecum líberius cólloquar.

A But before you tell me other matters, I would know what his so sudden coming means.
Sed antequam narres cætera, velim scire quid sibi vellet advéntus ejus tam inopinátus.

H He heard upon a certain false report (as it fell out) that I was sick.
Falso quodam rumóre (ut si) audierat me ægrótum esse.

A What did he, when he found you well beyond his expectation?
Quid ille, cùm præter spem te valéntem invénit!

H **He was extraordinarily glad.**
Mirificè affectus est gaudio.

A Who makes any doubt of that?
Quis dúbitat?

H Moreover, he gave hearty thanks to God Almighty.
Præterea, Deo Optimo Máximo, máximas egit gratias.

A **I am willing to hear these things**, go on, I pray you.
Libenter hæc audio, perge, quæso.

H Then he asked me concerning my health, we
Tunc me de valetúdine percontátur, una pre-

pray'd together, and gave God thanks; at the last he asked me what I wanted?

I want father. (quoth I.) What thing do you want, quoth he?

A ten-penny book, (quoth I.) Then he drew a shilling out of his purse, and gave me it into my hand; and after he had bidden me farewell, he presently took horse, and went his way.

A Why did he give you more than you asked?

H You are a fool to ask such a question.

Truly he was so glad because he had found me well and lusty, beyond his expectation; that if I had asked him ever a Crown of gold, (or ten shillings,) he would as easily have given me it.

A O how much are you beholding to that chiefest Father, who hath given you so good a father!

H It cannot be thought how much I am beholden. For although he had given me a bad father, yet I should have been not a little beholden to him.

cámur, non sine gratiarum actióne; tandem quærit, ecquid mihi opus sit?

Opus (inquàm) pater. Quid (inquit) re eges?

Libro (inquam) *decem assium.* Tum ille *promit ex marsúpio decussem, tum mihi in manum dat;* & vale dicto *statim conscendit equum, atque abit.*

Cur tibi plus dedit quàm perséveras?

Istud ineptè quæris.

Scilicet ità lætus erat, quòd me, præter spem, bene sanum offenderat; quòd si vel coronátum áurem perivíssem, tàm facilè dedísset mihi.

O quantum debes illi summo Patri, qui tibi ádeo bonum patrem déderit.

Ne cogitári quidem potest quantum débeam. Nam etiamsi malum dedísset, debérem tamen non parùm.

But

But why do we delay to go to hear the lesson?

Sed quid cessámus audítum ire prælectiónem?

A It is almost three a clock already.

Jam instat hora tértia.

B I have got all things ready.

Paráta sunt mihi ómnia.

A And so have I.

Et mihi quoque.

B Let us go into the school then.

Eámus ergo in auditórium.

Col. 8. *Senerius. Villaticus.*

Col. 8. *Senerius. Vilaticus.*

S Where is your eldest brother?

Ubi est frater tuus natu máximus?

V He is gone for a souldier.

Ivit in militiam.

S What say you? for a souldier?

Quid ais? *in militiam?*

V It is just so.

Sic res.

S Hath he thus then bid farewell to his learning?

Sic ergò valedíxit litéris?

V He began to be weary of his learning a good while ago.

Jam pridem literárum satíeras eum céperat.

S Why so?

Qui ità?

V I know not, unless it was because he would live more at his own liberty.

Nescio, nisi quia volébat libériùs vívere?

S How come his father to give him leave?

Quómodo permísit pater?

V What do you think that he gave him leave? He went when my father was out the way,

Quid? putas permisísse? Patre absente, *matre invitâ*

whether my mother would or not.

S O wretched youth!

V Yes indeed very miserable.

S What will he do?

V That which others do, who follow that course of life, that is, he will pillage, plunder, play at dice, drink and wheeze.

S Is that the life of soldiers?

V Yes altogether.

S How know you that?

V I heard it of my father lately, when we were at Supper.

S To what end did he talk of such things?

V He taught us, that nothing was more certain than to fear God, who defendeth little ones, and brings them into the right way by little and little.

S Likewise our Master himself doth oft-times put us in mind of these things.

V We ought to be so much the more careful to love our Parents and Masters dearly, whose help God makes use on for our struction.

S I wish we may discharge towards them both, that which he commands us in his law.

vit; profectus est.

O miserum adolescentem!

Imò verò miserrimum.

Quid facjet?

Id quod cæteri, qui se quúntur illud vitæ genus, nempe, spoliabit, rapiet, ludet aleâ, potábit, scortábitur.

Estne istæc militum vita?

Omnino.

Unde scis istud?

Audívi nuper ex patre quum cœnarémus.

Quorsum narrábat talia?

Docébat nos, nihil esse certius quàm Deum timére, qui custódit párvulos, eó que in viam rectam paulátim indúcit.

Et præcéptor ipse noster de his rebus sæpè nos admonet.

Tantò magis debémus esse soliciti, ut parentes charos habeámus & præceptores, quorum ópera Deus ad nostram institutiónem útitur.

Utinam utrique præstémus quod ipse nobis in sua lege præcipit.

God

V God so grant.	55	Ita faxit ille.
S I pray God he may grant it.		Faxit ille.

Col. 9. *Lucas.* Orosius.		Col. 9. *Lucas,* Orosius.
L I hear that your brother is already come back out of *Germany*.		Audio fratrem tuum jam revenisse ex Germániâ.
O It is so.		Sic est.
L Did he come back alone?	60	Solúsne rédiit?
O Not quite.		*Non omnoíno.*
L Who came with him then?		Quis ígitur cum illo?
O A certain Citizen of this town, who had dwelt there almost these two years.		*Quidam civis hujus óppidi,* qui ferè biénnium illic habitáverat.
L Why went your brother?	65	Cur íverat frater?
O My father had sent him thither to learn to speak High-Dutch.		Missus fúerat illuc à patre, ut *Germánicè díscerет loqui.*
L Why then was he not there longer?	70	Quam ígitur ob rem non fuit illic diútius?
O He could no longer abide to be without the sight of his mother.		*Jam non póterat ferre matris desiderium.*
L O little tender youth! what year is he going on?		O tenellum adolescentem! *Quotùm annum agit?*
O The seventeenth, if my mother well remember, whom I have often heard say so.	75	Séptimum décimum, si rectè mater méminit, ex quâ id audívi sæpe.
L Well, with what look did his father wellcome his comming.		Agè, *quo vultu à patre accéptus est ejus advéntus?*
O Do you ask? My father could not endure to	80	Rogas? *pater non sustinébat aspícere:* quin etiam

look

	look upon him: moreover, he neither vouchsafed him his blessing, nor spoke to him, but bade him be gone out of his sight.	85	*nec salutatione dignátus, nec alloquio, jussit eum abire è conspéctu.*
L	What else?		
O	Had not my mother interceded with tears, he had commanded an Officer to be sent for, who might put the poor boy into prison	90	Nisi mater cum láchrymis intercessisset, *jubébat apparitórem accérsi, qui míserum in cárcerem conjíceret.*
L	But he could not do it unlesse some Magistrate bade him.		*Atqui non póterat, injússu magistrátûs.*
O	*I* know not, yet he did his utmost.		Nescio, tamen conabátur.
L	What was done afterwards? Did he lie at your house?	95	Quid póstea factum est? cubuítne domi vestræ?
O	No indeed.		Mínimè verò.
L	Where then?		Ubi ígitur?
O	Do you know my sisters husband?		Soróris meæ virum nostin?
L	As well as I know one finger from another	100	*Tanquam dígitos.*
O	My mother sent him thither, till my fathers fury was past.		Eò missus est à matre, *dum patris ira defervéscerat.*
L	What came of it at the last?		Quid tandem áccidit?
O	My mother dealt with our kinsfolks and friends, that they would appease my fathers anger.	105	Egit mater cum propínquis & amícis nostris, *ut irátum patrem mitigárent.*
L	Thus then your brother got into your fathers favour again.		Sic ígitur frater tuus cum *patre in grátiam rédiit.*

O That was no such hard matter. For now my father began to be sorry that he had been so angry, and that he had entertained his son so roughly

*Id non fuit magni negótii. Jam enim patrem cœperat pœnitére, quòd sic excanduíſſet, quódque tam *gráviter accepiſſet filium.*

L Verily, time had pacified his anger.

*Nempe, *dies ejus iram lenierat.*

O Yet he entertained him on that condition, that he should promise he would go again into *Germany* shortly after the vintage.

Eâ tamen lege recépit illum, ut promitteret ſe in Germániam reditúrum ſtatim à vindémiâ.

L How how kind this affection is towards our mothers

*Vide quàm inéptus ſit iſte in *matres noſtras affectus.*

O But the mothers themselves are in the fault; for why do they dote so much upon us?

Atqui *ipſæ matres ſunt in cauſâ, cur enim ádeò *tenére nos ádamant?*

L It is an hard matter to force nature.

Naturam cógere difficile eſt.

O Do you remember a verse of *Horace*'s to that purpose?

In hanc ſenténtiam tenéſne verſum ex Horátio?

L *Though with a fork thou nature oft expel,*
Yet soon it will return.

*Naturam expéllas furcâ licet, *uſque recurret.*

O But what a thing is this?

Sed quid hoc?

Whilest we talk, we have neglected our play.

Dum fabulámur, *à luſu ceſſátum eſt.*

We shall get no hurt by that; Now let us go together to our disputations.

Nihil nobis indè áccidet mali, ad diſputatiónem conveniámus jam.

	Col. 10. *Conradus. Linus.*	Col. 10. *Conradus. Linus.*
C	Where was you to day after dinner?	Ubi fuísti hodiè à prándio.
L	In my Masters garden.	In horto præceptóris.
C	What went you thither for?	Quid illic íveras?
L	He sent me to fetch some pot-herbs.	Ille me míserat peítum ólera.
C	And what **pot-herbs have you gathered?**	Quæ tandem *ólera collegísti?*
L	I can scarcely reckon them all.	Vix enumeráre possum ómnia.
C	Reckon at the least **those which you remember.**	Saltem *quæ occúrrunt memóriæ.*
L	Why do you desire that?	Cur istud quæris?
C	That in the interim we may call to mind some names of **things**, which we learned when we were little boys.	Ut ínterim recordemur áliqua rerum nómina, quæ párvuli didícimus.
L	**It is a gallant exercise,** especially **when we have any leasure.**	*Pulchra est exercitátio,* præsertim *quum áliquid nobis súppetat ótii.*
	Hear then.	Audi ígitur.
	I have gathered garlick, wilde-thyme, leeks, onions, cresses, cummin, fennel, thyme, moarjoram, hyssop, pursley, sage, savorie.	Collégi allia, serpillum, porros, cepas, nastúrtium, cumínum, fœniculum, thymum, amáracum, hysópum, ápium, salviam, saturéiam.
C	Those are sweet herbs, which you have reckoned hitherto.	Herbæ sunt oléntes quas adhuc numerásti.
L	So I was intended to reckon them for my memories sake.	Sic institúeram memoriæ gratiâ.
C	Go on farther.	Perge porró.
L	**There are a few behind,**	Paucæ quidem restant,

	as beets, ſuccorie, letties, ſorrel, rocket, coleworts, purſlain. **I can think on no more**		ut, beta, cichóreum, lactúca, óxalis, erúca, braſſica, portuláca: *plures non occúrrunt.*
C	How could you remember ſo many?	35	Qui potuiſti tot meminiſſe?
L	My maſter gave me a Catalogue written.		Præceptor mihi déderat ſcriptum catálogum.
C	And did you know them all?		Et nóveras omnes?
L	I knew them, or elſe I had asked him.	40	Nôram, alióquin eum interrogáſſem.
C	But I do not know them all, though I have learned their names.		Atqui ego non novi omnes, quamvis nómina didicerim.
L	I will ſhew you more yet when we may go into the garden.	45	Ego tibi plures etiam demonſtrábo, quum licébit nobis in hortum ire.
C	Have you brought anyſtore		Multúmne attuliſti.
L	**A basket full.**		*Plenum cálathum.*
C	But how much of every one		Sed de ſingulis quantum?
L	**You are too inquiſitive.** What do you mean? I have brought as much of every one as was needful.	50	*Nimis es curióſus.* Quid vis? De ſingulis attuli quantum opus fuit.
C	Though I ſeem inquiſitive to you, yet I would have you anſwer me this.	55	Tamétſi curióſus tibi videor, tamen hoc mihi velim reſpondeas.
L	Do you know for what uſe the maſter hath cauſed ſo many ſorts of potherbs to be gotten?		Scin' tu in quem uſum præceptor tot ólerum génera curáret apparánda?
C	Partly that the **pottage might be well ſeaſoned,** and partly that **an herb-pudding** might be made.	60	Partim ut *jus bene condirétur,* partim ut *minútal ex oléribus* fieret.
L	How well did he provide for us!	65	Quàm bene conſulébat nobis!

L	Very well, but yet that was not the chief cause.	Optimè, sed tamen ea non erat causa præcípua.
C	What then?	Quænam ígitur?
L	Did you ever read of *Virgils* **Pudding of milk, wine, cheese and herbs?**	Legistíne ~~unquam~~ *morétum* Virgílii?
C	I have read the verse indeed, but I never ate of the pudding, nor saw it that I know of.	Carmen quidem legi, sed moretum nunquam edi, nec vidi quod sciam.
L	But **I hope you shall see it**, for our Master taught his wife to make it, and **she hath made it according to his direction.**	At *videbis, spero.* Nam præcéptor uxórem dócuit conficere, & illa *confécit ex ejus præscripto.*
C	**Shall we have any good thing provided for our Supper?**	*An apponétur nobis áliquid in cœnam boni?*
L	At the least **fat flesh-pottage** well seasoned, **fat meat, and an herb-pudding**	Saltem *jus cárnium pingue, carnes opímæ, & minútal ex oléribus.*
C	How know you these things?	Unde scís ista?
L	I saw all in the kitchin, when I was bidden to help, especially **as I was picking my pot-herbs.**	Omnia vidi iu culínâ, quum jussus essem adjuváre, præcipuè *in meis oléribus repurgandis.*
C	What becomes of the pudding made of milk, cheese, wine and herbs?	Quid morétum?
	Shall we not taste of it at the least?	Non saltem gustábimus?
L	Yes, we shall have some given us, **for there was enough made to serve us all.**	Imò, dábitur nobis; nam *conféctum est, quod satis sit ómnibus.*
C	**I like those things better,**	*Ista mihi sápiunt magis,*

espe-

especially in Summer-time, than flesh or fish.

L Truly **I could wish flesh might be saved against Winter**, that we might use to eat herbs and fruits all Summer long.

C But (as I have heard) those have lesse nourishment in them.

L I have heard that too sometimes.

But **what need Scholars have so much meat?**

C Not so much, I confesse; but yet if our Parents should see us pale or lean, **they would presently lay the blame of that matter upon our Master**; Is it not so?

L There is no doubt of it, but what should one do? **Parents** (**especially mothers**) **commonly do cocker us too much.**

C **Indeed you say true**; but in the mean time, **you are content to enjoy your mothers cockering.**

L **As if you were not so.**

C That I may not lie, what I charge upon you, I oftentimes finde experience of in my self.

L **We cannot alter our Parents affections towards us, but by our faults**; only let us have

præsertim æstate, quàm carnes ipsæ, aut pisciculi.

Optárem profectò servári carnes in hyemem, ut totâ æstate olera & fructus esitarémus.

Arqui (ut accépi) ista minùs alunt.

Id ego audívi aliquóties.

Sed *quid opus est tanto studiósis alimento?*

Non tanto fateor; si tamen parentes nos vidérent pállidos & maciléntos, *statim ejus rei culpam assignárent præceptoris*: nonne sic est?

Non est dúbium; sed quid ages? *ferè parentes* (*præcipuè matres*) *nobis indúlgent nimiùm.*

Vera quidem dicis; sed tu interim *matris indulgentiâ libenter fruéris.*

Quasi verò tu minùs.

Ne mentiar, quod tibi ascríbo in me quoque frequénter experior.

Non póssumus parentum erga nos affectum, nisi nostris vitiis, immutare; tantùm caveámus eórum

a care how we abuse their good will; but especially let us praise that our most bountiful Father, who hath given us such Ancestors.

abúti benevolentiâ; sed imprimis laudémus illum Patrem nostrum benignissimum, qui nobis tales progenitóres dedit.

C I am willing to hear those things; but the time calls us away

Ista libens audio; sed *nos hora vocat.*

L Come, let us make an end.

Agè, *finem imponámus.*

	Col. 11. *Molerius.* Dotheus.	Col. 11. *Molerius.* Dotheus.
M	Whence come you?	Unde redis?
D	From the market.	E foro.
M	What have you bought?	Quid emisti?
D	Flesh-meat.	Carnem.
M	What like?	Qualem?
D	Veal.	Vitulinam.
M	I pray you, let me see it; it is almost a nobelty now.	Ostende, quæso; ferè *novæ res* est hoc tempore.
D	Look upon it.	Vide.
M	Me thinks it is good.	Bona videtur mihi.
D	I suppose, you are not mistaken.	Non falleris, opinor.
M	How many pounds are there?	Quot sunt libræ.
D	The Butchers will not sell Meat by weight.	*Nolunt lanii appendere Vitulinam.*
M	Why not?	Cur non?
D	Because of its nobelty.	Propter *novitatem.*
M	See their cunning! truly every man sells as dear as he can	Vide astúriam! *scilicet quisque vendit, quàm potest carissimè.*
D	You have hit the nail on the head.	*Rem acu tetigisti?*
M	How much do you think it weighs?	Quantum putas péndere?

D Two pounds and a little more.
Deas libras & paulò amplius.

M What did you buy it for?
Quanti emisti?

D Come on, **guesse.**
Agè, *divina.*

M I am no diviner.
Non sum divínus.

D But many men guess, who for all that are no diviners
Atqui multi divinant, qui tamen divini non sunt.

M It may be so; but **upon certain grounds**, otherwise guessing aforehād is forbidden in the Scriptures.
Fieri potest, *sed ex quibúsdam conjecturis*; alioqui divinário vétita est in divinis líteris.

D **Guesse then upon some ground.**
Divina igitur ex conjecturâ.

M You have bought it all for two pence.
Emisti totum duóbus ássibus.

D For somewhat lesse.
Paulò minóris.

M How much then?
Quanti ergò?

D Guesse again.
Tenta iterum

M Twenty deniers.
Viginti denaríolis.

D **I will no longer put you to the stretch about nothing**
Nolo te diutius torquére de níhilo.

M Tell me then, I pray you.
Dic ígitur sódes.

D All this cost me three halfe pence.
Hoc totum cónstitit mihi sex quadrántibus.

M Truly fortune favoured you very well.
Profectò fortuna tibi pulchrè favit.

D What fortune do you tell me on?
Quam mihi fortúnam narras?

M This is the custom of speaking.
Hic mos est loquéndi.

D **Custom** (as they say) **is a very bad tyrant.**
Mos (ut dicitur) *tyránnus est péssimus.*

M And **I wish we could as carefully observe good customs, as we obstinately keep the bad!**
Atque *utinam bonos mores tam studiosè colerémus, quàm obstinátè retinémus malos!*

D **Then all things would go better.**
Tunc melius se habérent omnia.

D	Let us leave that fortune then to heathens and godlesse persons.	Nos ígitúr fortúnam istam Ethnicis & *impiis* relinquámus.
	Fortune is nothing.	*Fortúna nihil est.*
	It is only God who favourethus, he alone is our helper and protector.	*Solus est Deus qui favet nobis, solus est adjútor & protector noster.*
M	Truly I know that very well, & I do verily believe it, and really confesse it; but what should one do? The tongue oft times runs amisse, when the mind thinks no harm.	Istud quidem certò scio, *fideliter credo*, & verè confiteor; sed quid agas? *Sæpè lábitur lingua, nihil mali cogitánte ánimo.*
D	You should remember that saying, Let not thy tongue run before thy wit.	Oportébat te istud meminísse, *ne lingua præcúrrat mentem.*
M	Truly we learned that out of the sayings of the seven wise men; but we do not alwaies think upon such fine speeches, though we get them by heart.	Istud quidem didícimus è septem sapiéntum dictis; sed non semper occúrrunt ejúsmodi pulchrè dicta, licet ea mandavérimus memóriæ.
D	The memory is so much the more to be exercised, that it may afford us enough when need is.	Tantò igitur magis illa est exercenda, ut nobis, quum opus est, súppetat.
M	I shall learn another time to be wiser by this your giving me warning.	Isto tuo admónitu, *discam esse aliâs prudentior.*
D	But I hear the bell ring, let us give over.	Sed audio signum dari; desinámus.
	Col. 12. *The Master. The Man.*	Col. 17. *Herus. Famulus.*
H	Have you been to day in the market?	Fuistíne hódie in foro?

F I have been.
H When?
F After the **Sermon.**
H **What have you bought us?**
F Almoſt nothing.
H But what?
F **Butter.**
H How much?
F **A farthing-worth.**
H So very little?
F **I durſt buy no more.**
H What was you afraid of?
F Leſt it ſhould not be good.
H **It is very wiſely done.**
F Why do you ſay that, Maſter.
H Becauſe I had rather have you to be too fearful, than too bold in this matter.
But have you bought any thing elſe?
F Nothing.
H How now, nothing?
F Nothing at all.
H Fie, **how ſparingly you have bought proviſion for us!**
F What elſe could I have bought?
H As if you knew not **what meat I love.**
F I know you love **pretty ſoft cheeſe,** and pears, and other new fruits.
H You ſay well, why did you not buy them then?
F The cheeſe was **dearer than my little money would reach to.**

Fui.
Quando?
Poſt *concionem ſacram.*
Quid emiſti nobis.
Ferè nihil?
Quid autem?
Butyrum.
Quanti?
Quadránte.
Tantillum?
Non auſus ſum ámplius émere.
Quid timébas?
Ne bonum non eſſet.
Satis prudénter factum.
Cur iſtud dicis, here?
Quia malim te eſſe in hâc re timidiorem quàm audaciórem.
Sed nunquid emiſti præterea?
Nihil.
Eho Nihilne?
Nihil prorſus.
Vah *quàm parcè nobis opſonatus es!*
Quid aliud émere potuiſſem?
Quaſi néſcias *quibus cibis oblectári ſóleam.*
Scio te amare *cáſeum molliúſculum,* & pyra, & alios fructus recentes.
Rectè dicis; cur igitur non emébas?
Cáſeus ipſe *carior erat pro noſtrâ pecuniolâ.*

What

H What were the fruits?
F Some were not ripe enough, & of other some, **I made a question whether they were good.**
H O wretch! couldest thou not taste?
F But these women suffer you to taste nothing, unlesse you say you will buy.
H No wonder, for a great many would taste for **their mines sake only.**
Therefore be you wiser another time.
F How?
H If you see any fair fruit, buy a little for a denier, that you may make trial.
F And what then?
H If you like it well, then buy more; but if not, let it alone and **go to another place.**
F **That is a good caution.**
H Remember then that you use it hereafter.
F I hope, **I shall be careful to remember it.** Would you have any thing else?
H That you mind those things which concern your office, and then that **you pay your book.**

Quid fructus?
Alii erant non satis maturi, de aliis ego *dubitábam essentne boni.*
Miser non póteras gustáre!
Atqui istæ mulióres nihil gustáre permittunt, nisi te emptúrum affirmes.
Nihil mirum, multi enim gustárent *ánimi tantùm grátiâ.*
Tu igitur esto aliàs prudentior.
Quomodo?
Si videris pulchrum áliquem fructum, eme aliquantulum denarioio, ut fácias periculum.
Quid tum prætérea?
Si tibi sapúrit, tum émito ámplius; sin minùs relinquito, & *alió te confer.*
Bona est ista cautio.
Memineris igitur, ut *ipse póstea utáris.*
Ego, ut spero, *memineró diligénter.* Numquid, vis prætérea?
Ut cures quæ tui sunt officii, deinde *literis incúmbas.*

Col. 13. *Carolettus. Quintinus.*

C Was you present at Morning prayer.

Col. 13. *Carolétus. Quintinus.*

Adfuisti matutinæ precatióni?

Q I was there, but where was you?

C I was gone to my father, **to his Inne.**

Q Why so?

C He had bidden me yesternight that I should come to him **pretty early in the morning.**

Q How durst you go abroad so early, and that **without making the Master acquainted?**

C I had just got leave yesternight, **before we went to bed.**

But tell me, what did he admonish you on openly after prayer?

Q I hear (saith he) there are some among you that **oft-times speak English** and none of you in the mean time shews me any thing; which is a **sign you are consenting in the same fault.**

This was the summe of his accusation; besides, **he spake many things to that purpose,** which I could not remember.

C **But what was the Conclusion at the last?**

Q Wherefore (saith he) I admonish you, that you **diligently exhort one another to speak Latine,** that you bring me their

Adfui, tui verò ubi eras?

Iveram ad patrem *in cauponam*.

Quid eò?

Heri vésperi jússerat, ut se convenirem *bene manè*.

Quî ausus es tam mane prodíre, idque *inconsúlto præceptóre*?

Jam heri véniam impetrâram, ántequam irétur cúbitum.

Sed dic mihi, quid illi á precatióne palam admónuit?

Audivi (inquit) esse inter vos, qui sæpenumerò *Anglicè fabulentur*, & nemo interea vestrûm mihi quicquam índicat; quod est *argumentum concessiónis omnium in eodem peccáto*.

Hæc fuit accusatiónis summa, deinde *in eam sententiam multa dixit*, quæ meminisse non pótui.

Sed quæ tandem fuit conclusio?

Qui mobrem (inquit) admóneo vos, ut *álius álium ad Latinè loquéndum cohortemini diligénter*, & eórum nómina

names

names, as soon as can be, that will not obey, that I may apply some remedy to this disease.

qui parére nolúerint, ad me quàm primùm deferátis, ut *huic malo remédium adhibeam.*

C Must we not then speak a word in English?

Nullùmne ígitur verbum licébit efferre Anglicum?

Q As far as I could gather by his words, he doth not so understand the matter. For (as you know) he is not so strict, as to punish him straight, if a word slip from one as they talk together.

Quantum ex verbis ejus colligere pótui, non ità rem intélligit. Non enim (ut scis) usque ádeo est sevérus exáctor, ut statim púniat, si cui verbum áliquod inter colloquéndum excíderit.

C He hath said openly (as I remember) sometimes, that his order belongs to those only, who when they knew how to speak in Latine, yet do alwaies seek starting-holes, that they may tell tales in English, and that too concerning very frivolous matters.

Aliquóties (ut mémini) palam dixit, edictum suum ad eos demum pertinére, qui quum Latinè sciant, tamen semper latíbula quærunt, ut Anglicè fabuléntur, ídque de rebus ineptíssimis.

Q Such is the stubbornnesse of some, that they had rather be often whip'd for disobeying most lawful commands, than to be praised, and also loved for doing as he bids them.

Ea est quorúndam pertinacia, ut malint sæpissimè vapuláre repugnándo præcéptis honestíssimis, quàm landiri, atque étiam díligi obsequéndo.

C You remember we have heard of our Master himself, We take pains to do what we are forbid to do.

Meministi audíre ex ipso præceptóre, *Nítimur in vétitum.*

Q I remember it, and it is

Mémini, atque ádeò est ve-

very

very true two; yet they that willingly receive the doctrine of Christ, do not offend on purpose or of malice.

C The true fear of the Lord doth cause that.

Q. Such therefore, **as far as they can, through the weakness of nature,** do carefully endeavour to take heed, that they do not willingly do, say, or think any thing wherewith God may be offended, though never so little.

C Therefore let us also have a care to avoid that; let us study to live well, and obey the will of our God, not only that we may not be whipt, but rather that we may please that our best Father.

So shall it come to passe, that we may truly be the sons, not of darknes, but of light.

But of these things another time more at large; let us go to our disputations.

Lo, **the Bell calls us.**

rissimum; tamen qui doctrinam Christi libenter amplectuntur, non studio peccant, neque malitia.

Istud præstat verus ille timor Dómini.

Tales igitur *quoad licèt per naturæ infirmitátem*, sedulò cavére nituntur, ne quid scientes faciant, dicant, aut cógitent, quo Deus vel minimùm offendátur.

Ergò studeámus & nos id ipsum cavére: studeámus rectè vivere, & Dei nostri parére voluntáti, non mocò ne vapulémus, sed magis ut illi optimo Patri nostro placeámus.

Ità fiet, ut verè simus, non tenebrárum, sed lucis filii.

Sed de his aliàs pluribus; ad disputatiónes nos recipiámus.

Ecce, *vocat signum.*

Col. 14. *Albertus. Tirotus.*

Are you come from the market at the length?

Col. 14. *Albertus. Tirotus.*

Nunc demum redis à foro?

Why

T Why at the length?
There is such a throng at the shambles, that I could scarce come neer.
Quid demum?
Tanta est ad laniénam turba, ut vix accédere potuerim.

A What flesh-meat have you bought us against to morrow?
Quas attulísti nobis carnes in diem crástinum?

T Beef and mutton.
Búbulam & vervec ínam.

A Is there good store of flesh in the market?
Estne in foro cárnium magna cópia?

T Truly so great store, that I wonder it is so dear.
Tanta profectò, ut mirer adeo caras esse.

A It is no wonder.
Nihil mirum.

T As there is much flesh-meat so there are many that eat flesh-meat every day.
Ut multæ sunt carnes, ita multi qui édunt carnes quotidiè.

But what kindes of flesh-meat did you see especially?
Sed quæ potissimùm vidisti carnis génera?

A I saw beef, veal, **ewe-mutton**, **wether-mutton**, pork, kid and **lamb**.
Vidi búbulam, viulinam, *ovillam*, *vervecinam*, illam, hædinam, agninam.

T Nothing else?
Nihilne amplius?

A What would you have else?
Quid velles prætérea?

T Was there no venison?
Nihil erat ferinæ?

A **I cannot reckon all at once**, yet I saw venison too.
Non queo referre simul omnia; imò etiam ferinam vidi.

T What like?
Qualem?

A **Red deer** and bores-flesh, O how fat the bores-flesh is!
Cervinam, & aprugnam.
O quàm pinguis est aprugna!

T O how fooliſh are you!
O quàm ineptus es!

A Why so?
Quid ità?

T Because you are mistaken in the names of things.
Quia fallis in rerum nominibus.

A For that which is called fat in a tame swin, is called **brawn** in a wild
Nam quod in sue domestico dicitur *arvina*, id in sue fero (id est, apro swin

swine, that is, in a bore, and it is the hardest in that kinde.

T I do not remember that ever I heard that.

A Now you have heard it commit it to memory if you will.

T But you teacher, whence did you learn it?

A Venison is a very common thing at our house.

T Whence have you such store?

A My father hath a Park of many wild beasts in the countrey, out of which sometimes whole boxes are brought into the city.

T What a like one is that Park?

A It is a very large place, almost four-square, fenced about on all sides with very high walls, set with many and tall trees; among wch there are very many bramble-thickets.

T What like trees are there? whether such as use to grow about towns, or such as use to grow in woods?

A Almost all such as use to grow in goods, but amongst these, especially oaks and beech-trees, with the most whereof red-deer, bores and fallow deer are fed.

callum vocátur, & est in eo génere durissimum.

Istud quidem audíre non memini.

Nunc audísti, manda (si vis) memóriæ.

Tu verò doctor, unde illud didicísti?

Domi nostræ ferina caro res est frequentíssima.

Undè vobis tanta cópia?

Pater habet ruri ferárum multárum *vivarium*, ex quo intétdum *fólidi apri*, in urbem Cdfer.ntur.

Quale est vivárium istud?

Locus est ferè quadrangulári formâ amplíssimus, muris altíssimis septus úndique, consitus multis & procéris arbóribus; inter quas sunt duméta máximè densa.

Quales sunt illíc árbores? utrum urbanæ an sylvestres?

Sylvestres ferè omnes; sed in his potíssimùm quercus & fagi, quarum glande pascún ur cervi, apri, damæ.

T O what thanks do you worthily ow to God, who hath bestowed up. on you such an abun. dance of all things!

Ô quantas meritò grátias Deo debéris, qui vobis largitus est tantam rerum omnium abundántiam!

A We are not unmindful of his blessings. For my father bestows very much goods upon the poor; which nevertheless I would say to no body but you.

Non sumus immémores beneficiórum ejus. Pater enim plúrima bona in páuperes érogat; quæ tamen *tibi uni dictum* ego *velim.*

T Why so?

Cur ità?

A Because he will not have such things to be talk't on abroad.

Quia talia non vult *prædicári.*

T He is so much the more to be commended, because he truly follows Christs command, whose words are written in *Matthew*; *When thou dost thine alms* (saith he) and those that follow.

Tantò magis laudandus, quòd Christi præcéptum verè séquitur, cujus verba apud *Matthæum* scripta sunt; *Quum facis* (inquit) *Eleemósynam*, & quæ sequuntur.

A In what chapter?

Quoto capite?

T The sixth, unless my memory fail me.

Sexto, *nisi me fallit memória.*

A But so much for this. For we have discoursed enough, and now they are met together to dispute.

Sed hæc hactenus. Satis enim sumus colloquúti, & jam ad disputándum convenítur.

T Let us go then.

Eámus igitur.

A Follow me, or (if you had rather) go before me.

Sequere me, *aut* (si mavis) *præcéde.*

T I will do neither, but we will go together.

Ego neutrum fáciam, sed *unà ibimus.*

Col. 15. *Grinándus. Maverótus.*	Col. 15, *Grinándus. Maverótus.*
G Are you but come to day then fróm your Country-house?	Tantùm ígitur hódie è villâ revertísti?
M But to day; and that a little before dinner.	Hódie tantùm, ídque paulò ante prandium.
G But you said you would be there but two daies.	Atqui díxeras te futúrum illìc modò bíduum.
M So I hoped it would be, & so my father promíſed.	Ità ſperábam fore, & ſic pater promittébat.
G What hindred you then that you did not come back ſooner?	Quid ígitur óbſtitit, quò minùs redíeris citiùs.
M My mother ſtayed me, though I beſought her even with tears that ſhe ſhould let me go.	Mater me detínuit, tamétſi etiam cum láchrymis eam obſecrárem ut me miſſum fáceret.
G But why did ſhe ſtay you ſo long?	Sed cur te tam diù remorâta eſt?
M That I might bear her company as ſhe came back.	Ut ſe comitárer in réditu.
G And what did you in the mean time?	Quid verò agébas intérea?
M I gathered fruits with our Countrey-folks.	Colligébam fructus cum rústicis noſtris.
G What fruits?	Quos fructus?
M As if you did not know harveſt and **late-ward fruits**, pears, apples, walnuts, cheſnuts.	Quaſi non ſint tibi noti *fructus* autumnales & *ſerótini* pyra, mala, juglandes, caſtáneæ.
G O pleaſant exercíſe!	O jucunda exercitátio!
M It is not only pleaſant, but profitable too.	Non eſt jucunda ſolùm, ſed étiam frugífera.
G But this is not well, that in the mean time the bene-	Sed hoc malum, quòd ínterim quinque aut ſex

fit of five or six lessons is lost.

M It is not altogether lost, I hope; I will have a care as far as I am able that I may recover it in some part.

G What will you do?

M I will write it down as diligently as I can.

G And what then?

M I will get the speech of the Author by heart.

G But you will not sufficiently understand his meaning.

M The Masters Translation will help me, to get the sense for the most part.

G And yet that will not be enough for all that.

M You shall come to me (if you please) at your leasure, that we may confer together.

G Truly I would do it with all my heart. But that will not be enough yet.

M I have no more that I can do.

G How much better had it been to hear the lively voice of our Master!

M Truly it had been a great deal better.

But seeing it doth not befall me, neither is it done through my default, I have nothing whereof to

prælectiónum fructus tibi périit.

Non omnino périit, spero; curabo pro viribus ut ali quâ ex parte recúperem.

Quid fácies?

Descríbam quàm pótero diligentíssimè.

Quid tum postea?

Ediscam ipsam Authóris oratiónem.

Sed sententiam non satis intélliges.

Ipsa me juvabit præceptóris interpretátio, ut sensum magnâ ex parte ássequar.

Nec tamen id satis erit.

Tu (si placet) áderis mihi per otium, ut conferámus unà.

Libenter équidem fáciam. Sed ne istud quidem sufficiet.

Non hábeo quod possum ámpliùs.

Quantò præstitísset vivam audire magístri vocem!

Multò sanè præstiterat.

Sed quando id mihi non contigit, nec meâ culpâ factum est, nihil hábeo quód me accu-

blame

blame my self in this behalf.

sem in hac parte.

G You say fair, see then you have a good courage; for whereas I have talked with you at large about this matter, I did it not, because I had a mind to draw you to despair, but it all proceeded from mine especial love towards you.

Rectè dicis; *fac igitur hábeas ánimum bonum*. Nam quod ego tecum plúribus verbis de hâc re disputâvi, non ideo feci, ut vellem te addúcere in desperatiónem; sed totum illud profectum est ex meo in te amóre singulári.

M I make no doubt of that; whence it is that I thank you the more.

Haud mihi dubium illud est: quò fit, ut majórem tibi hábeam grátiam.

G But lo, the little bell calls us to the Supper.

Sed ecce, *vocat nos ad cœnam tinnítabulum*.

M A seasonable messenger.

Nuncius opportunus.

Col. 16. *John.* Rubetus.

Col 16. *Joannes.* Rubetus.

J God save you, *Rubetus*.

Salve, Rubete

R O *John*, You come in a lucky hour, are you well?

O Jo nnes, *auspicátò advenis*, valésne bene!

J Very well, I thank God; but how do you?

Optimè, grátia Deo; tu verò ut vales?

R Very well indeed, by Gods blessing; but when came you back from home?

Rectè sanè, Dei beneficio; sed quando rediísti domo?

J Now three daies ago.

Nudiustértius.

R It is well, you have come very seasonably.

Bene habet, opportunè venísti.

J Verily I knew the vacation time was at hand.

Nempe sciebam instáre vacatiónis terminum.

R Are you content we should talk a little now at our leasure?

Placéne ut orióse aliquandiu confabulémur?

J Yes, so we be farther off

Máximè dúmmodo semoti

farther off from this company of playing boyes, that make such a noyse

simus ab hâc turbâ clamósâ ludéntium.

R You do well to put me in mind; let us go aside into that school, which is open.

Bene mones; secedámus in audiórium illud, quod est apértum.

J How finely do we sit here! Come on, let us talk freely.

Quàm aprè hîc sedémus! Agè, loquámur líberè.

R Are the Vintages done?

(démiz) Súntne perácta vestræ vindémiæ.

J Quite.

Omnino.

R How much time have you spent in the whole work?

Quantum témporis posuísti in toto ópere?

J About fifteen daies.

Dies circiter quindecim.

R Was you always there then

Tu igitur semper interfuísti?

J I missed not a day.

Nullum intermísi diem.

R What did you do?

Quid agébas?

J I often gathered grapes.

Uvas sæpiùs colligébam.

R You should joyn something else with the verb *I gathered.*

Cum verbo *colligébam* debuísti áliquid addere.

J What, I pray you?

Quidnam, quæso?

R *And I eat them.*

Et edébam.

J What needed that? no body can make any doubt of that.

Quid opus fuit? De hoc nemo dubitáre potest.

For who gathers good and ripe fruit, but he eats even of the best?

Quis enim fructus bonos & matúros legit, quin edat etiam ex óptimis?

R Truly, you say well; O brave, I commend your answer.

Profectò rectè lóqueris; euge, respónsum laudo.

J Did you now think to have stop'd my mouth?

Jamne putábas os occlusísse mihi?

R I did not so much as think of that.

Istud ne cogitávi quidem.

J What then?

Quid igitur?

R I did not expect such a ready, and such a **discreet answer.**

J You have no cause to wonder. For as it is in the Proverb, *A fool sometimes an answer wise may make.*

R Who are you beholden to for this Proverb?

J Master *Julian.* For he doth sometimes dictate to us such Proverbs as these, and fine sentences out of good Authors.

R He takes a very good course for you; but at what hours doth he use to do it?

J Sometimes after Supper, and oft-times when we have nothing to say in the school.

R I wish they would all do so, so that they would not hinder our **daily school-exercises!**

J You did well to put in that exception by the adverb *so that.*

For there be some Ushers, that so load their boyes with their dictates and private lectures, that they cannot discharge the school sufficiently.

R Thence it comes to passe, that the Masters themselves do sometimes complain of such Ushers.

Non expectábam tam promptum támque *prudens responsum.*

Nihil est quod miréris. Nam, ut est in Provérbio, *Sapè étiam est ólitor verba opportúna loquútus.*

Cui debes hoc provérbium?

Magistro *Juliáno.* Is enim dictat nobis interdum Proverbia ejúsmodi, & pulchras senténtias ex bonis authóribus.

Optimè vobis cónsulit; sed quibus horis id solet facere?

Nonnunquam á cœnâ, sæpiùs autem cùm in auditório nihil habémus réddere.

Utinam sic omnes facerent, dúmmodo non essent impédimento *quotidianis schola exercitationibus!*

Bene subjunxísti istam exceptiónem per advérbium *Dúmmodo.*

Sunt enim quidam pædagógi, qui suis dictátis & privátis lectiónibus sic onerant púeros ut suos, non possint in schola satisfácere.

Inde fit ut ipsi præceptóres interdum conquerántur de tálibus pædagógis.

But what do we? Let us return to our discourse which we had begun.

Sed quid agimus? Redeamus ad sermonem institutum.

J Content.

Placet.

R Was you always employed in gathering grapes?

Fuistine semper occupatus in uvis colligendis?

J That work is dispatch'd in two or three daies, because such a great many labourers are wont to be hired about it.

Opus illud in paucis diebus absolvitur, propterea quòd ibi magnus operariorum numerus ad id locari solet.

R What is done afterwards?

Quid deinde fit?

J The grapes are trodden, the wine is drawn out of the greater pipes, & is poured into hogsheads all under one, and then the grapes that are not yet squeezed, are put under the presse in the wine-fat; and last of all, the bugs and kernels of the grapes, are carried out and thrown away.

Calcantur uvæ, vinum hauritur è cupis majoribus, eadem operâ diffunditur in dolia, deinde uvæ ipsæ nondum expressæ subjiciuntur prelo in torculari: postremò exportantur, & abjiciuntur vinacea.

R But you did not heed those things.

Atqui non curabas illa.

J Yes, I minded them a little, for I was by when every thing was done, meerly to call on the work-folks.

Imo curabam aliquâ ex parte. Nam agendis omnibus intereram, maximè ut solicitarem operarios.

R You was there then as an Overseer or Master of the work.

Eras ergò illic tanquam præfectus, & quasi magister operum.

J Yes, I was in good earnest the Master of the work and the Overseer. For my Father had made me the Overseer.

Imò eram re verâ magister operum & præfectus. Pater enim me præfecerat

Ho

R. How glad was you of that Masterſhip! What a goodly things was it to ſee you with your gravity, commanding ſome, encouraging others, and chiding others!

Quàm gaudébas iſto magiſtério! quàm pulchrum erat vidére te cum tuâ gravitáte áliis imperántem, alios adhortantem, álios denique arguentem!

J. Truly if you had ſeen me, you would have ſaid I had been another kinde of body than a ſcholar in the ſchool.

Profectò ſi vidiſſes me, dixiſſes álium eſſe, quàm in ſcholâ diſcípulum.

R. **As far as I can perceive,** you was not idle.

Ut video, non eras otiósus.

J. Nay, like a good husband I did oft-times **put my hand to the work,** that I might **egge on the work-folks** by my example.

Imò, ut bonus paterfamílias *adhibébam* ſæpenúmerò *manus óperi,* ut ipſos *operários* meo exemplo *inſtigárem.*

R. Your father (as it appears) had preferred you to this office not without a cauſe.

Non abs re (ut apparet) pater te huic múneri præfécerat.

J. Truly he had tried my diligence in other matters.

Nempe áliis in rebus expértus erat meam diligéntiam.

R. Yet **bar bragging.**

Abſit tamen verbo jactántia.

J. **I mean ſo; but I talk ſo freely, becauſe I talk with my friend.**

Ego ſic intélligo; ſed *liberè ſic loquor, quia cum familiári meo.*

R. But let us go on. What ſtore of wine have you?

Sed pergámus. Quanta eſt vobis vini cópia?

J. Indifferent, as is ſaid to be almoſt every where this year, although we have **Claret-wine in abundance,** yet have we not white ſo.

Mediócris, qualis ferè hoc anno ubíque eſſe dícitur, tamerſi *vinum rubéllum* habemus *affátim,* album non item.

But whatsoever it is, we are content with it, and receive it at the hand of God with thankfulness.

Verùm quicquid est, contenti sumus, & de manu Dómini cum gratiarum actióne recipimus.

R How many hogsheads have you filled?

Quot implevístis dólia?

J Fourty, or thereabouts; but they are some bigger than othersome.

Plus minùs quadraginta; sed sunt alia aliis majora.

R O strange! Do not you think it a great increase?

Papæ! non tibi vidétur *magnus proventus*?

J Sufficient indeed; but not like the last years

Satis quidem; sed *non pro ratióne anni superióris*.

R What makes matter?

Quid refert?

The lesse quantity there is, the more it will be sold for.

Quanto minor est quántitas, tanto etiam plutis vendétur.

J So it commonly comes to passe.

Sic ferè solèt evenire.

But do not you think I have told you enough about vintages?

Sed non tibi vídeor satis narrâsse ne vindémiis.

R What would you have else?

Quid prætérea desíderas?

Because we can 'tend so well, I will know something of you too concerning the fruit of trees.

Quóniam sic abundámus oria, volo étiam áliquid ex te audíre de frúctibus árborum.

For it is, as it were, another vintage.

Est enim quasi áltera vindémia.

Have you not great store?

Non habétis multos?

J The garner-chamber flowes full, such is Gods bounty to us.

Plenis tabulátis, quæ di Dei benignitas.

R When were they gathered?

Quando collécti sunt?

J Our folks gathered them when we made wine.

Quo témpore vinum faciebámus, familia colligébat.

R What kindes of such like fruits have you?

Quæ sunt vobis ejusmodi frúctuum génera?

J Apples, pears, chesnuts,

Mala, pyra, castáneæ, juwal-

wall-nuts, but there is great variety of apples and pears

R What quinces, have you none of them too?

J Yes, we have of them, but they are contained under the kinde of apples, whereupon they are called **Quince pears** by another name,

R But what did you bring at your coming back hither?

J Nothing but **a little hand-basket of choice grapes**; but hereafter I shall have apples, pears and chesnuts brought me **by fackfulls** every week.

R In the mean time I pray you, give me some of your grapes.

J Let us go into my chamber, I will give you some there.

R Truly I am ready, let us go.

J There also we will consider about repeating the last Colloquie against Monday; for, as I think, our Master will look for that especially.

glándes; sed malórum & pyrórum multa est varietas.

Quid cotónea, non etiam habétis?

Imò habémus, sed ea sub malórum génere continéntur; unde & álio nómine appellántur *mala cydónia.*

Quid autem attulísti huc rédiens?

Nihil nisi *quasillum uvárum selectárum*, sed singulis posthac hebdomádibus mihi afferéntur *plenis sacis*, mala, pyra, castánea.

Intérea da mihi, quæso, áliquid ex uvis tuis.

Eámus in cubiculum meum, illic dabo tibi.

Equídem paratus sum; eámus.

Illic étiam agémus de repeténdo ultimo in diem Lunæ Colloquio; nam, ut opinor, id præceptor inprimis éxiget.

Col. 17. *Eustáthius. Boscomellus.*

I heard your father is come into the School or College to day.

Col. 17. *Eustáthius. Boscomellus.*

Audívi patrem tuum venísse hódie in Gymnásium.

You

B You heard the truth.
Verum audiviſti.

E Wherefore came he?
Quâ vénerat grátiâ?

B That he might pay the Maſter for my table, & withall that he might commend me unto him.
Ut *pro meis alimentis* præceptóri numeráret pecúniam; simul ut me illi commendáret.

E Had he never commended you?
Nunquámne te commendárat?

B Yes, very often.
Imò, frequentiſſimè.

E What doth he mean by his ſo often commendation?
Quid ſibi vult iſtâ commendatiónis tam frequéntia?

B He loves me entirely.
Amore verò me proſequitur.

E What then?
Quid tum?

B And therefore he deſires I ſhould be diligently taught.
Ideò cupit me diligenter erudíri.

E What if he commend you, that you may be whip't the oftner?
Quid ſi comménder, ut ſæpiùs vápules?

B Perhaps that is the reaſon; but what then? he doth not therefore love me the leſſe.
Ea eſt fortáſſe cauſa; ſed quid inde? non propterea me diligit minùs.

E How do you gather that?
Unde iſtud cólligis?

B Becauſe correction is as neceſſary for a child as meat and drink.
Quia puero tam neceſſária eſt correctio, quàm alimentum.

E You ſay true indeed, but few men are of that opinion; for there is no body, but had rather have a bit than a knock.
Verum quidem dicis, ſed *pauci ità judicant; Nemo* enim *eſt, quin panem quàm virgam malit.*

B That is natural to all, who denies it? but nevertheleſſe correction is to be borne patiently, eſpecially if it be juſt.
Iſtud eſt naturále omnibus, quis negat? ſed tamen *patienter ferénda eſt pœna, præſertim juſta.*

This sentence is in our little book of good manners.

Hæc habétur in libéllo morálí sententia.

What thou deserv'st to bear, bear without grudge.

Quod méritò páteris, patiénter ferre meménto.

But what if the correction be unjust?

Sed quid si pœna sit injústa?

That also must be endured nevertheless.

Ea quoque patiénda est nihilóminus.

For whose cause?

Cujus causâ?

For Christs cause, who suffered a most unjust, and that a most bitter death too, for our sins.

Propter Jesum Christum, qui mortem injustíssimam, eámque acerbíssimam, tulit pro peccátis nostris.

I wish we could think upon that, as oft as we suffer any thing.

Utinam id nobis in mentem veníret, quóties áliquid patímur!

The Master doth often put us in mind of it, as oft as there is occasion. But **he talks to them that do not hear him**, as the Proverb saies.

Præceptor id nos sæpè monet; quóties occurit occásio. Sed *surdis narrátur fabula*, ut est in proverbio.

Therefore let us strive to be more diligent hereafter. God grant we may do so.

Ergò demus óperam, ut símus posthac diligentióres. Ità faxit Deus.

Col. 18. *Grandinus. Thomas.*

Col. 18. *Grandinus. Thomas.*

Why was you not at the Sermon to day?

Cur non interfuísti hodiérnæ concióni?

I was busie in writing letters.

Occupátus eram in scribéndis literis.

Could you not **put off your business?**

Non póteras *differre negótium?*

The Carrier was in haste.

Urgébat tabellárii festinátio.

But our Master teacheth us

Atqui præceptor docet nos

that

	that all things must be omitted for Gods service.	*ómnia postponénd a esse Dei negótiis.*
T	He teacheth us so indeed, and I make no doubt of it; but we are never so perfect, but we often neglect God for these earthly things.	Docet quidem, neque id mihi dubium est; sed nunquam sumus ádeò perfécti, quin sæpè Deum terrénis istis postponámus.
G	That is naught.	Istud malum est.
T	Indeed stark naught; but we are alwaies (but) men, unlesse God change us by his Spirit.	*Pessimum* verò; sed semper hómines sumus, nisi Deus nos Spiritu suo immutáverit.
	But (I pray you) tell me, was it a throng auditory?	Sed dic (quæso) fuítne *frequens anditórium?*
T	Not very throng, as it uses to be.	Non admodum, *pro more solito.*
G	How was that?	Unde fit istud?
T	Do you not know that the people are busie now in their grape-gathering?	Ignóras pópulum nunc esse occupátum in vindémiis?
G	I know it, but cannot men bestow one hour in Gods service?	Non ignóro, sed non possunt hómines divínis rebus unicam horam impéndere?
T	It is not for me to give you an account of this matter.	De hoc non est meum tibi réddere rationem.
	I only say this.	Hoc tantùm dico.
	When his fault checks him, 'tis the teachers shame	*Turpe est doctóri, quum culpa redárguit ipsum.*
G	O strange! how you have hit me home!	Papæ! *quantum cólaphum impegísti mihi!*
	Farewell: I will not speak a word more.	Vale: *verbum non amplius addam.*
T	Be wifer then another time.	*Esto aliàs prudéntior.*

Cl

Col. 19. *Molinæus.* Carárius.	Col. 19. *Molinæus.* Carárius.
M You are to go away then to morrow (as I hear.)	*Tu igitur cras* (ut audio) *discessúrus es.*
C To morrow, if God give leave.	Cras, *si Dóminus permíserit.*
M What now! why so soon?	Eho! cur tam citò?
C My father is urgent upon me.	Urget me pater.
M Nay, you are urgent upon your father.	Imò, tu urges patrem.
C Do you think so? How can I urge my father?	*Itáne tibi vidétur?* Quómodo do patrem urgére pos. sum?
M By continual sending of letters.	Assiduâ missióne literárum.
C I only writ once, that the breaking-up-time was neer.	Tantùm semel scripsi *instáre vacatiónem scholásticam.*
M When did you send your letter?	Quando misit literas?
C The last week.	*Hebdómade superiori.*
M On what day?	Quo die?
C On Friday.	Véneris.
M What will you do at home?	Quid fácies domi?
C The vinrage is nigh, and other fruits must be gathered in the mean time.	Instat vindémia, interim colligéndi sunt fructus árborum.
M You might tarry till the breaking-up-day.	Póteras expectáre *dimissionis diem.*
C I do not know when it will be.	Néscio quando sit futúrus.
M I hope it will be at the next weeks end.	Spero fore *ad finem proximæ hebdómadis.*
But that is not in our power to determine.	Sed *istud non est in nostro situm arbitrio.*
No, nor in the Masters indeed.	Nè in præceptoris quidem.

Whose

C Whose then?
Cujus igitur?

M Only Gods, who guideth mens purposes by his own appointment.
Solius Dei, qui hóminum consília suo nutu gubernat.

C But Satan seems sometimes to sway them.
Atqui Satan vidétur interdum gubernáre.

M As far as God gives him leave. But **let us leave these things to wiser men**
Quantum Deus ipsi permittit. Sed *ista sapientióribus relinquámus.*

C That is more safe. For the Poverb doth admonish, that **the Shoomaker should not meddle beyond his last.**
Útius est: Monet enim Proverbium, *Ne sutor ultra crépidam.*

M We have oft times heard that of the Master.
Sæpè istud ex præceptóre audívimus.

C He hath also taught us more than once that saying of St. *Paul, Be not high minded, but fear.*
Idem quoque non semel docuit nos illam Pauli sententiam, *Noli altum sápere. sed time.*

M He hath that also often in his mouth. **Do not meddle with things beyond your reach**
Illud étiam frequénter habet in ore, *Altióra te ne quæsieris.*

C But do you not hear it ring for the Supper?
Sed audín' tu ad cœnam signum dari?

M **The sound of the bell is yet in my ears.**
Adhuc pulsat aures meas tinnábulum.

C Let us go into the hall that we **be not away from prayers.**
Eámus in aulam, *nè desimus precatióne.*

M **I will come and take my leave of you to morrow before you go.**
Cras ante discéssum te salutábo.

Col. 20. *Petrinus. Cretenánus.*

In what kinde of ſport have you exerciſed your ſelf to day?

For wall-nuts.

Have you wonne any thing?

Nay, I have loſt.

You had bad fortune then.

I know not what fortune, only I know it hath befallen through my default, but ſo as God would it.

Why would *God have it ſo?*

That I may learn hereby to bear more grievous things, when they befall me.

As if God regarded childrens play.

He doth regard it indeed; moreover nothing comes to paſſe in the world, without Gods providence.

Are you growen ſo wiſe? who taught you thoſe things?

Have not you your ſelf heard them very often of our Preacher?

It may be, I might have heard them, but what ſhould I do? **my memory is but weak.**

Col. 20. *Petrinus. Cretenánus.*

Quo ludi génere hódie te exercuiſti.

Juglandium.

Ecquid lucri feciſti?

Imò, pérdidi.

Fortúna igitur tibi advérſa fuit.

Néſcio quæ fortúna; tantùm ſcio, meâ culpâ id accidiſſe, ſed ità volente Deo.

Cur *Deus id vóluit?*

Ut hinc diſcam ferre gravióra, quum acciderint.

Quaſi verò Deus *luſiónes puerórum* curet.

Curat potéctò; quinétiam *nihil fit in rerum natúrâ ſine divinâ providéntiâ.*

Sícine Philoſopharis? Quiſnam te iſta dócuit?

Non tute audiviſti róties ex concionatore noſtro?

Fieri poteſt ut audierim? ſed quid agam? *Fluxa eſt mihi memória.*

That

C That is, because you do not exercise it.

P How is it to be exercised?

C First by diligent attention, that is, by diligently minding what things we have heard or read; and then by often repeating the same; and lastly by teaching others what we have learned.

P Those things are often prest upon us by the Master; but (wo is me!) **how care-lessly negligent am I?**

C So we are all, unless the Spirit of God quicken us.

P What shall I do then?

C Awake, my *Petrinus*, make towards God with all thy heart, and with all thy strength pray unto him continually & devoutly. be vigilant, **shun them that are naught, keep company with them that are good**, and make them familiar to you by your courteous behaviour.

P **What shall I get by it at the last?**

C Do you ask? if you use your self to this kinde of carriage, the Lord God will in his goodness have mercy upon you, and you shall perceive your mind to be altered in a short time.

Nimirum, quia illam non exerces.

Quómodo exercénda est?

Primùm diligénti attentione, hoc est, diligenter advertendo ea quæ audivimus, aut légimus; deinde éadem sæpè repeténdo; dénique docendo álios ea quæ didicimus.

Ista nobis sæpiùs inculcántur à præceptóre: sed (me míserum!) *quam supina est hac mea negligéntia?*

Sic sumus omnes, nisi Spíritus ille Dei nos excitet.

Quid ígitur fáciam?

Expergíscere, mi Petrine, toto ánimo, totísque viribus ad Deum aspira, illum assiduè & pro séctu precáre, vigila, esto, *pravos fugito, versare cum bonis*, cum móribus fac llimis effice ut ei tibi familiáres reddas.

Quid tandem consequar?

Si te istis móribus assuéceris, Dóminus Deus clementiâ tui miserétur, brevíque ánimum tuum immutátum sen

P O what a ſeaſonable meeting hath this been to me?
I intreat thee *Croteránus*, that we may talk oftner together.
C **There ſhall be no failing on my part**, as oft as we are both at leaſure.
P I thank you heartily.
C You have no reaſon to thank me.
Let us get us into the ſchool.

O quàm opportúnus hìc mihi congréſſus fuit?
Obſecro te, mi *Croteráne*, ut ſæpiùs colloquámur.

Per me non ſtabit, quóties utríque licébit per otium.
Grátias ago máximas.
Non eſt quod agas.

Recipiámus nos in auditórium.

Col. 21. *Giles. Maſſuérius.*

Æ Why did you **ſcatter peaſe up and down** here.
M When?
Æ After dinner.
M I did it **for my minds ſake.**
Æ But whence had you thoſe peaſe?
M I took them out of **a trey**, where they were laid up that they might be ſodden to morrow.
Æ Ought you to do evill for your minds ſake?
M I did not think that was any harm.
Æ Not to be any harm **to tread bread under your feet?**
M I **would be loth to do** that.
Æ Why would you be loth?

Col. 21. *Ægidius. Maſſuérius.*

Cur hìc *dispergébas piſa?*

Quando?
Poſt prándium.
Id faciébam *ánimi cauſâ.*

Sed piſa illa unde habéras?

Acceéperam *è conclúdâ*, ubi repóſita erant, ut crástino die coquerèntur.

Debuíſtine *ánimi cauſâ* malum fácere?
Non putábam id eſſe malum.
Annon eſſe malum *conculcáre panem pédibus?*

Iſtud ego nolleni facére:

Cur nolles?

M Because bread is very necessary for us.

Quia panis est mihi máximè necessárius.

Æ God hath created both pease themselves, and other things which are eaten for our use.

Et pisa ipsa, & cætera quæ eduntur, Deus in usum nostrum creávit.

M I am not ignorant of that; moreover, I am content to eat pease, if they be well sodden, and seasoned.

Non ignoro illud; quinétiam, *pisis* libenter vescor, si *bene cocta & condita* sint.

Æ Besides, would you misuse your own things?

Prætérea velléne abúti rebus tuis?

M No.

Minimè.

Æ Muchless ought you to misuse other folks.

Tantò minùs aliénis debes.

M I know that well enough.

Istud satìs intélligo.

Æ Therefore you have not done well.

Ergò non rectè feciſti.

M I confesse I have not done well, yet with no ill intention.

Non rectè fáteor, non tamen ánimo malo.

Æ Why then did you do it?

Cur ígitur feciſti?

M My foolishnesse set me upon it.

Mea ineptia me ad illud incitávit.

Æ What have you deserved thereupon?

Quid indè meruíſti?

M A whipping.

Plagas.

Æ You say well, but (I suppose) not from your heart.

Rectè dicis, sed (opinor) non ex ánimo.

M Yes indeed, I pray you, do not complain of me.

Imò certè, nè me accúſes oro.

Æ Seeing you confesse it of your own accord, I will not complain of you, for the Master hath very often told us that that was his mind.

Quandóquidem sponte fatéris, non accuſábo: ſic enim velle ſe dixit præceptor ſæpiſſimè.

What

M What said he?
Æ That we should complain of no body to him about such small matters, who did but wilingly acknowledge his fault.
M Therefore, I shall be beholding to you, Giles, for that kindenesse.
Æ I would not have you be beholding to me for this matter, but pray to God with me, that he would deliver us from evill.
M We pray openly in the school every day, four or five times.
Æ What then?
M And besides privately, as oft as we go to meat, as oft as we go to bed, and as oft as we rise out bed.
Are not these things sufficient?
Æ Besides these, our Master doth oft admonish us, that every one go aside sometimes somewhither into a private place to pray for himself; do you not remember it?
M I remember it very well; but (as you know) it seems to be an hard matter for boyes to use themselves to private prayer.
And yet it would be very

Quid ille dixit?
Ut *de ejusmodi levioribus* néminem ad ipsum deferámus qui modò culpam libens agnóverit.

Istud ergò beneficium tibi debébo.

Nihil velim mihi débas hoc nomine, sed mecum precáre Deum, ut à malo nos líberet.

Quotídie in schola quater aut quínquies palàm precámur.
Quid tum?
Præterea privátim *quóties cibus súmitur*, quóties *cubitum itur*, quóties *cubitu súrgitur*.

Nónne satis hæc sunt?

Præter illa, sæpè monet Præceptor, ut interdum pro se quisque precandi causâ secédat áliquò in secrétum locum; meminísti?

Mémini probè: sed (ut scis) difficile vidétur esse, ut púeri secrétis précibus assuéscant.

Et tamen paulátim assué-

	good to use themselves by little and little.		scere óptimum fúerit.
M	God himself will stir us up, and use us to that thing in time.		Progréssu témporis Deu ipse noster ad eam re nos incitábit atque assue fáciet.
Æ	We are to hope it will be so, if so be that we profit well, both in the reading and the hearing of his Word.		Ità fore sperándum est, si ta men in verbi ejus tu lectióne, tum auditióne sedulò proficiámus.

	Col. 22. *Varro. Castrinovánus.*		Col. 22. *Varro. Castrinovánus.*
V	How is it that you came so soon from your Uncles to day, especially seeing there was a feast?		Quid est, quod hódie ta citò à pátruo redíeri præsértim cum fúeri convívium?
C	What should I have done there any longer?		Quid illic fecíssem diútius
V	You should have tarried till the Supper, that you might eat of what was left at dinner.		Cœnam expectasses, ut é deres de *prandii reliqui*
C	I had eaten enough at dinner.		Satis éderam in prándio.
	Besides, my Uncle bade me go along with my master home again, whom I had brought to the feast.		Prætérea, jussit pátruus domum redúcerem p ceptórem, quem ego convívium deduxeram
V	What did thy Kinsman thy Uncles son?		Quid frater tuus patruel
	Why did he not come back with you to the school?		Cur in ludum vobíscum rédiit?
C	His mother stayed him for a day or two.		A matre reténtus est *num aut álterum diem.*
V	Why so?		Quámobrem?
C	That his cloaths might be mended.		Ut *illi resarciántur* *ménta.*

V That care belongs to women. But come on, because we are now at leasure, I pray you, tell me something concerning the feast.

Illa est muliérum cura. Sed agè, quóniam nunc otiósi sumus, narra mihi (quæso) aliquid de convívio.

C What do you desire to know concerning it?

Quid de illo scire cupis?

V First, who were the guests, then how dainty and sumptuous the feast was.

Primùm, qui convívæ fuerint, deínde quàm lautum & opíparum convívium.

O These were the prime guests, four Pensionaries, **the Deputy Governour of the city**, & other two of very great note, **of the company of Ilvermen**.

Convívæ fuérunt hi præcípui, quátuor Syndici, *subpræfectus urbis*, & alii duo primæ notæ *è Senatórum número*.

V Do you know them?

Nostin'?

C **By sight** indeed; but **I cannot hit on their names.**

De facie quidem; sed *eórum non téneo nómina.*

V Was there none else?

Nullíne prætérea?

C **Two of my Uncles near acquaintance.**

Duo ex pátrui mei familiáribus?

V **How high did our Master sit?**

Quotus accumbébat præceptor?

C I did not mind how high he sat, but he was **almost in the middle of the table, over against my Uncle.**

Quotus esset non observávi; sed erat *in mediâ ferè mensâ, è contráriâ parte mei pátrui.*

V But where sat you?

Tu verò?

O you fool, that askest such a question!

Hui inéptè, qui istud rogas!

V Should I, **mean fellow**, sit down with such great men?

Egóne *hominculus* cum tantis viris epulárer?

C It was honor enough to me

Satis hoc mihi honorificum

	that I waited at the table.	fuit, quod ministrárem.
V	Were there no women?	Nullæne erant mulieres?
C	None but my Uncles wife, who sat at the lowest end of the Table	Nullæ præter uxórem pátrui, quæ quidem sedébat *in mensâ extrémâ.*
V	Why sat she so low?	Quid item tam *remóta?*
C	She had a mind so her self, that she might more conveniently rise ever and anon, to keep better order in attendance	Sic vóluit ipsa, ut *idéntidem commódiùs súrgeret propter ordinem ministérii.*
V	What did her son?	Quid filius?
C	He sat by his mother.	Juxta matrem assidébat.
V	I am satisfied as concerning the guests; now I shall look for something concerning the feast.	Hábeo de covivis; nunc expectábo de convívio.
C	You impose upon me a very weighty and hard task, especially considering my memory; but forasmuch as (you say) we have got a little more leasure this afternoon, I will do my best, that I may satisfie your desire in some part.	*Onus mihi valdè magnum impónis ac difficile,* máximè propter memóriam; sed quando (ut dixisti) plúsculum otii nacti sumus hoc pomeridiano témpore, dabo équidem operam, *ut áliquâ ex parte éxpleam desiderium tuum.*
V	You shall do me a kindenesse.	*Pergrátum mihi féceris.*
C	Yet on that condition, that you do me as good a turn, if ever there be occasion.	Eâ tamen lege ut *par pari reféras, si quando dábitur occásio.*
V	You have no reason to make any question of this. Begin.	*De hoc nihil est quòd dúbites.* Incipe.
C	But I will sit in the mean time, because it is a long story.	At ego intérea sedére volo, quia *longa est narrátio.*

V Let us go under the Gallery, that we may talk the more commodiously in the shadow.

Eámus sub pérgulam, ut in umbrâ commódiùs fabulémur.

C Hear me now.

Audi nunc jam.

V Because (as you say) it is a long story, tell me first at what a clock they sat down?

Quia (ut ais) longa est nárrátio, dic mihi primùm quotâ horâ accúbitum est?

C Almost at ten.

Ferè décimâ.

V At what a clock did they rise?

Quotâ resurréctum?

C A little afore noon.

Paulò antè meridiem.

V Did they all sit well?

Sedebántne omnes commo-

C Very well. (dè?

V Now fall to the business.

Nunc ad rem aggrédere.

C Take the preparatives then.

Accipe igitur *mensæ prælúdia.*

V Set them on when you please.

Appóne quum voles.

C First there were set upon the table little thin wafers, sweetned after the bakers fashion with hypocrasse.

Imprímis appósita sunt *tenélla crústula*, mellíta ópera pistóris cùm *aromatite.*

V A very fine beginning indeed, and fit to gain their affections.

Optimum sanè exórdium & ad conciliándos animos aptíssimum.

C I pray you forbear those interruptions, for fear my memory should be confounded.

Omitte, quæso, ístas interpellatiónes, *nè mihi perturbetur memória.*

V Hereafter I will not interrupt you; unless there be occasion to ask you something.

Posthac non interpellábo, nisi si quid opus erit requírere.

C There followed salt-gammons, chitterlings dried in the smoak, sausages, neats-tongues

Sequuræ sunt *pernæ salítæ, hilla infumáta, lucánicæ, linguæ búbulæ*, sale quoque & fumo induratæ.

hardened also with salt and smoak. And these were to stir up their appetite, and **to make them thirsty.**

V As though indeed one could not become thirsty enough with the heat & scorching of the Sun.

C Thus skilful feasters use to do.

V I am willing to hear these things, especially seeing you express them all in proper and significant words.

Go on still.

C In the same order there were set amongst hand-sallets of **cabbage-lettices**, the **gizzards** of birds fried, **slozentines of Veal**, and whole yolks of egges.

And thus much concerning the Preparatives, which was the **first course.**

V Did they not drink any thing in the mean time?

C **A Question not befitting a man.**

For who would spare wine here?

Scarce three, and the lustiest amongst us, **were enough to fill them.**

But I will treat of drinks afterward, let me dispatch the meats.

Atque hæc ad excitándam appeténtiam, & *sitim acuéndam.*

Quasi verò non satis acuerétur solis æstu & fervóre.

Sic docti sólent fácere convivatóres.

Ista hæc audio libenter, præsértim cùm éxprimas ómnia própriis & significántibus verbis.

Perge porrò.

Eodem ordine interpósita sunt *acetária è lactúcis capitátis, avium intestina frixa, minutális ex vitulína, cum óvorum vitellis integris.*

Et hæc hactenus de præludiis, qui *primus missus* fuit.

Nihil interim bibitum est?

Indigna homine quæstio.

Quis enim vino hîc párceret?

Vix tres, & quidem strenuíssimi, *fundendis potíbus sufficiebámus.*

Sed de pótibus agam posteriùs: sine me cibos expedíre.

Well

V	Well, I give you leave.		Agè, sino.
C	These were for the most part **in the second course, pies, chickens** boyled with lettice, beef, mutton, veal, **pork, fresh** and poudred, **flesh-pottage** daintily seasoned with the yolks of egges, saffron and verjuice, and some **brothes made of herbs.**	155 160	*In secundo missu* hæc ferè fuérunt, *artoreæ, pulli gallinácei* elixi cum lactúcis, búbula, vervecína, vitulína, *suilla recens*, salsa, *jus carnium* ovórum vitéllis, croco, & omphácio suavíssimè condítum, aliquot item *júscula ex oléribus.*
V	Here I imagine they talk'd more than they ate, because indeed the rost-meats were expected.	165	Hic plùs opínor fabulátum, quàm esum fuisse, quia scílicet assa expectabántur.
C	They had scarcely touch'd the Table, when we were bidden to take them away.	170	Vix mensam attígerant, quum illa tollere jussi sumus.
	I come therefore to the third course, in which these rost-meats were served up, **chickens, young pigeons, fat goslings,** and **pigs,** likewise **rabbets, shoulders of mutton**; and last of all, **venison-pasties** of two sorts.	175 180	Vénio ígitur ad tertium missum, in quo assa hæc fúerunt exposita, pulli gallinácei, *pulli columbíni, ansérculi, fáctiles,* & *súculi,* item *cunículi, armi vervecíni*; postremó, *ferína duórum* génerum, *ópere pistório incrustáta.*
V	What else?		Quid prætérea?
C	What? ho: (I had almost forgot it) there were a couple of partridges set amongst them with **a leveret, green beans** fried, and **pease sodden in the shells.**	185	Quid? hem! (penè prætermísi) duæ perdices interjéctæ, cum *lepúsculo, fabæ vírides* frixæ, & *pisa cocta cum síliquis.*
V	Was there no fish?		Nihílne píscium?

You

C You put me in mind in a good time.

In témpore ádmones.

There was a huge trout, which was cut into four parts, besides the tayl; as also a great pike quartered after the same manner.

Erat *trutta ingens*, quæ divísa fúerat in partes quatuor præter caudam; *prográndis* item *lúcius* ad eúndum modum *quadripartítus*.

I forbear to speak of the small fishes, & them that were of a mean size, which were partly boyled, partly broyled or fried, as also fresh-water crayfish, all in a great abundance. But these things were rather for ostentation than necessity; for there was nothing almost tasted of them.

Téneo minútos pisces & mediocres, partim elixos, partim assos aut frixos, item *cancros fluviátiles*, magno ómnia número. Sed hæc magis ad ostentatiónem, quàm ad necessitátem. de iis enim ferè nihil gustátum est.

V You seem to have omitted one thing.

Unum mihi vidéris prætermisísse.

C What is that?

Quid illud est?

V Had none any sauces to dip in?

Nullúne erat *intinctus*?

C Yes, dainty sauces to dip in, were fitted almost to every messe, which the Cook had neatly contrived with admirable skill.

Imò singulis propémodum férculis ádditæ erant *suavíssimi sáporis embámmata*, quæ coquus ipse miro artifício *concinnáverat*.

Nor were there wanting capers in oyl and vineger, limons, pickled olives with their pickle, rose-vinegar, and green sauce.

Nec verò defuerunt *cappárides* ex óleo & aceto, mala cytrea, *olivæ condítæ cum suâ muriâ*, acétum rosáceum, *succus exálidis*.

V O how many and how great provocations to gluttony!

O quot & quanta gulæ incitaménta!

Say

C Say withall hinderances to body and mind.

V But I pray you, what was the last act of the comedy?

C At the last, when no body eat either fish or flesh, my Uncle bade ye banquetting dishes to be set on the table, amongst which these are the chief.

Very fat new cheese, and likewise old of many sorts, tarts, pan-cakes, rice boyled in milk, and well sugared, early-ripe peaches figs, cherries, raisins, dates, junkets to be eaten to bedward, conserves of many kindes, and others, which I do not now remember.

To conclude, there was such an abundance of all sorts of meats, that the Table it self could scarce hold them.

What do you ask? the round trenchers, and little square trenchers were changed three or four times.

We carried back the grosse and courser meat, for the most part whole into the kitchin; so few laid a finger on them for the store of more delicacies.

V What doth such abun-

Adde étiam córporis & ánimi impediménta.

Sed quis, quæso, fuit ultímus actus fabulæ?

Tandem cùm jam nec carnes nec pisces ullus éderet, jubet pátruus appóni *bellária*, in quibus hæc fuérunt præcípua.

Caseus recens pinguíssimus, itémque vetus múltiplex, *scriblítæ, placéntulæ, oryza in lacte cocta, & bene saccharáta, pérsica præcócia, ficus, cérasa, uvæ passæ, caryótæ, tragómata serótina sálgama* multórum génerum, & ália, quæ nunc mihi non occúrrunt

Tanta denique *fuit ómnium esculentórum affluéntia, ut mensa ipsa vix sustinéret.*

Quid quæris? quater aut quínquies mutáti sunt *orbes & quádrulæ.*

Cibos crassos & duriòres, magnâ ex parte íntegros in culinam referebámus; ádeò pauci attigérunt, propter delicatiórum cópiam.

Quid confert tanta cibari-

dance

dance and variety of meat do good?

C To overcharge the stomach, and breed very many diseases.

But what should one do? **Thus folk live now adays for the most part.**

V They that feast such great persons, seem to strive for abundance, preparation, pomp and delicateness.

C And yet (as I hear) amongst the laws of this city, there are some against too much sumptuousness.

V **Laws are silent at feasts,** that by the way we may wrest something out of *Tully* to our purpose.

C Do you think that all guests are taken with that **extraordinary excesse of expences?**

V I do not think it, unlesse (perhaps) they be **gluttons, or riotous persons,** or such **belly-gods** (as I may say) **as Apicius was.**

But what is the reason?

C Do you ask?
Not only the folly, but also the madness of them that make feasts.

V *The most of men are sick of that disease.*

órum abundántia & diversitas?

Ad gravándum stómachum, & morbos complúres generándos.

Sed quid agas? *Sic ferè hoc témpore vivitur.*

Qui tálibus viris convivia fáciunt, certáre videntur de cópiâ, de apparátu, de splendóre & lautitiâ.

Et tamen extant inter hujus civitátis leges quædam (ut audivi) sumptuáriæ.

Silent leges inter convivia, ut óbiter è Ciceróne dicam torqueámus aliquid.

An putas omnes convivas illâ *sumptuum immánitate* delectári?

Non puto, nisi fortè sint *lurcónes*, aut *asóti*, aut *Apiciáni*, (ut ità dicam) *ventricolæ*.

Cæterum quid est causa?

Rogas?

Convivatórum non modò stultítia, sed etiam insánia.

Máxima pars hóminum morbo jactátur eódem.

As

As *Horace* saith.
Ut ait Horátius.

C But let us forbear this judging others, according to the Proverb, *Let not the Shoemaker, &c.*
Sed nos hanc censúram omittámus, juxta provérbium, *Ne sutor, &c.*

V Let us return then to our purpose.
Redeámus igitur ad propósitum.

What wine was served to the table?
Quale *vinum* appósitum est?

C If you enquire concerning the colour, there was white, dark red (*i.e.* **Alicant**) yellowish, blood-red, and sundry sorts of wine of several colours.
Si de colóre quæris, *album, nigrum, fulvum*, sanguineum, deque singulis colóribus vina multiplícia.

If concerning their goodness: they were all for the most part very **rich**: but they chiefly commended that sort of wine out of **Burgundy**, which is commonly called *Arbois*-wine or Malmsie.
Si de bonitáte: ómnia ferè *generosíssima*; sed imprimis commendábant illud vini genus ex *Burgúndiâ*, quod vulgò vocátur *Arbósium*.

V Whence was this fetch'd?
Unde hoc petebátur?

C Out of my Uncles wine-celler.
E patrui cellâ vinâriâ.

V Hath he much of this same sort?
Habétne multum ejúsmodi?

C Two hogsheads of **Claret-wine**, and two of **most pure white-wine**
Duos cados *vini helvélli*, duos item *albi limpidíssimi*.

V How ended the dinner?
Quis fuit prándii éxitus?

C When my Uncle saw the guests almost weary with eating, & drinking, and talking, he commanded wine to be filled for every one, and **invited all to the drinking of the last health.**
Ubi videt pátruus convívas omnes penè defessos edéndo, bibéndo, colloquéndo; tunc vinum infúndi jubet singulis, & *omnes ad extrémum potum invitat.*

Here

Hereupon all things are orderly taken away.

Hinc órdine tollúntur ómnia.

Wood fine linnen towels are spread upon the table, **sweet water** is given them to wash their hands withall lightly; and my Uncles son, as we used to do, say grace, and my Uncle with a loud voice thanks all the company.

Insternuntur mensis *latíora mantília ex lino tenuíssimo*, datur *aqua odorífera* mánibus léviter abluéndis, ego & patruélis de more, Deo grátias ágimus, ipse verò párruus clarâ voce grátias agit universo cœtui.

At the last, he that was the uppermost Pensionary, in the name of the guests gave publike thanks to the Master of the feast, **in a pretty handsome speech**, and withall chid him, because he had feasted them with such stately provision.

Tandem primus Syndicus, convivárum nómine, fatis *accuráto sermóne*, públicas agit grátias convivatóri, simul objúrgat eum, quòd tam munifico & sumptuóso apparátu convivátus fúerit.

Nay, (saith my Uncle,) I pray you pardon me, because **I have not entertained you sufficiently according to your worth.**

Imò (inquit párruus) mihi quæso ignóscite, *quòd vos pro dignitáte non satìs ampliter tractáverim.*

When they had said thus, they all rose from the table, a great many having taken their leave, presently went away, the rest tarried standing and talking in the hall.

His dictis surgunt è mensâ univérsi, magna pars *vale dicto* statim discédit, cæteri manent stantes & colloquéntes in aula.

V What did you in the mean time, that had waited at the table?

Quid vos intérea qui ministraveratis ad mensam?

C We got us into the kitchin

In culínam ad prándium

to

	to dinner, and there we made much of our selves, at our own leasure, and as we listed our selves.		nos recépimus, corpus illic oriosè, & ex ánimi senténtiâ *curávimus.*
V	Where was the Master in the mean time?	35	Ubi erat ínterim præcéptor?
C	My Uncle had called him aside to speak to him.		Pátruus íllum seótsum vocáverat ad allóquium.
V	I think it was, that he might commend you and his son to be better taken notice on.		Credo, ut te & filium suum *de meliòre notâ commendáret.*
C	That is very likely.		Istud est verisímile.
V	Do you not know what was the occasion of such a great feast.	360	Nescis quæ fúerit causa tanti convívii?
C	What concerns it me to know?		Quid meâ scire refert?
V	It concerns me then so much the lesse.		Tantò minùs ígitur meâ.
C	You make a good Collection, and so I expected.	365	*Rectè cólligis,* & sic expectábam.
V	But I am no Logiciam.		Atqui non sum dialécticus.
C	You have naturall Logick.		Tibi est naturális dialéctica.
V	Countrey-folks have the same too.		Eándem habent & rústici.
C	But come on, tell me in good earnest, have not I entertained you gallantly.	370	Sed agè, dic mihi sériò, non ego *te tractávi magníficè.*
V	I was never at such a feast in all my life.		Tali convívio nunquam intersúeram.
C	I am glad your appetite is so well satisfied.	375	Gáudeo stómacho tuo satis esse factum.
V	I thank God, who hath given us such a pleasant time of leasure.		Est Deo grátia, qui dedit nobis ótium tam jucundum.

Let

C Let us rise now at last, for I hear the boyes are going from their play.

Surgámus tandem; nam audio púeros à lusu dícédere.

Col. 23. *Pastórculus. Pastus.*

Col. 23. *Pastórculus. Pastus.*

Pa Tyt. *who sitt'st under the Mulberry tree,*
Art th' all alone so full of jollity?

Tytyre qui pátulæ résides sub tégmine mori.
Túne hic solus eris, tam lætus, támque supínus!

P *O Melibæus, God gave me this leasure;*
That mighty God, who for mans use and pleasure
Made all, who gives food to each living thing;
Who sea, and land, and heaven a covering
Hath fram'd; the great Creator whom we call.

O Mælibæe, Deus nobis hæc ótia fecit;
Ille Deus magnus, qui nostrum fecit in usum
Omnia; dans própriam cuíque animálibus escam.
Qui mare, qui terras, & qui tegit ómnia cœlum
Condidit; ille ópifex rerum qui summus habétur.

Pa *Forbear these songs, I have forgotten all.*
My mind is somewhere else, I would contest

Cármina mitte loqui, nam me liquére Camœna.
Est mihi mens álibi, cùpio certáre meréndâ.

P *Fain for my drinking. Yet you may come rest*
With me under this shade; for (as you see)
Here's room enough to hold both you and me.

Sed tamen hac mecum póteris resídere sub umbrâ;
Namque hic (ut cernis) locus est satis amplus utrique.

Pa Let us let verses alone then, and betake us to our drinking.

Mittámus ergò versiculos, & meréndas nostras conferámus.

P *There shall be no stop in me; let us examine our satchels,* come on, *open yours.*

Per me non stabit; scrutémur peras, agè explica tuam.

Pa *Stay a little while;* Tell

Expécta parumper; dic mihi

me

me first, what have you for your drinking?

P Bread.

Pa As if indeed a drinking used to be without bread.

P **Poor fo'ks have not always so much as bread.**

Pa You put me in mind in good time, we must put our **scraps** into their **Almes-basket.**

P What if there shall be no scraps?

Pa At the least there will be some bread left, and this will be enough.

But tell me without any more ado, **have you any meat?**

P What do you make any question? my mother would not send me to the school without some meat.

Pa Tell me then, what is it?

P Guesse.

Pa **I am no Prophet,** nor would I spend this drinking time in trifles.

P At the least you shall **try how you can guesse,** concerning which thing we have heard something already in Rhetorick.

Pa It is either cheese or flesh-meat that was left at dinner.

P Neither.

mihi priùs, quid habes in merendam?

Panem.

Quasi verò sine pane mereńda esse soleat.

Ne panem quidem páuperes semper habent.

In témpore ádmones, ponéndæ erant *reliquiæ* nostræ in eorum *córbulam.*

Quid si reliquiárum nihil fuerit?

Saltem restábit panis, & hoc satis erit.

Sed dic tandem, *nunquid habes opsonii?*

Etiam dúbitas? mater mea nunquom committeret, ut me in scholam mitteret sine áliquo opsónio.

Dic ergò, quid est?

Divína.

Non sum vates, nec velim hanc merendæ horam in nugis térere.

Saltem *periculum facies, quàm váleas conjectúris,* quâ de re jam áliquid in Rhetóricis audívimus.

Aut cáseus aut caro est residua ex prandi.

Neutrum.

Pa I pray thee tell me, that we may frame our selves to our work.

P That I may torment you no longer, they be early pears.

Pa Say you so? it is a novelty, I saw none yet this year.

P See you them now.

Pa How ripe they are?

P Why do you not say too, how good?

Pa But I have not tasted them yet.

P You have given me a witty nip. Take and taste.

Pa O strange! how mellow they be! how good and juicie!

P Ought we not justly to give thanks to our God, so bountiful a father, who bestows upon us that do not deserve it, so many & so several good things?

Pa He that doth it not, is indeed most ingrateful.

P Come on, let us eat his good things with joy and thanksgiving.

Pa I am hungry already a good while ago.

P But have you no meat?

Pa See a thick piece of old cheese.

P Let us first eat our pears, and we will close our stomachs with cheese.

Pa Let us make haste, lest the

Dic, sodes, ut *aceingámur nos óperi.*

Nè te diútius tórqueam, *sunt pyra præcócia.*

Ain' tu? *res nova*, nondum hoc anno viderám.

Vide nunc.

Quàm matúra sunt?

Cur non addis etiam, quàm bona?

Sed nondum gustávi.

Satìs acútè me reprehendis. Accipe & gusta.

Papæ! quàm *mítia*! quàm *boni succi!*

Nónne mérito máximas grátias ágere debémus nostro tam benígno Patrì, qui nobis indígnis tot bona támque váriа largítur?

Qui non facit, is profectò est ingratíssimus.

Agedum, vescámur bonis ejus cum gáudio & gratárum actióne.

Jamdúdum esurio.

Sed tu nullum habes opsónium?

Vide *frustum crassum* veteris *casei.*

Edámus primùm pyra, cáseo claudémus stómachum.

Sed maturémus, nè fu-

tum

time perhaps prevent us.

P I see neither of us loyter; certainly as for me, I can eat no faster.

Pa But do not eat so greedily like a swine. Are you not ashamed at all?

P Because you said we must make haste.

Pa I said, let us make good speed, but not let us make more haste than good speed.

P I make no such scrupulous a difference betwixt these verbs.

Pa Yet the Master will have us speak properly, as far as our capacity will reach. For by speaking well we learn also to write well.

P And on the other side, by writing carefully, we wont our selves to speak rightly.

Pa These two are joyned one to another.

P But do you hear, let us eat leasurely (I say) for we have time enough.

Pa Is not this whole hour free for our drinking? Truly it is free to day; but nevertheless let us give over, lest our bread fail us, and there be nothing left for the poor.

te hora nos opprimat.

Neutrum cessáre video; certe quod ad me pértinet, *non queo comesse citiùs.*

Nè tamen ità devores, porcórum more.

Ecquid pudet?

Quia dicébas esse festinándum.

Matutémus dixeram, non autem festinémus.

Ego non adeò scrupulosè inter hæc verba discrimen fácio.

Vult tamen præceptor, ut propriè loquámur, quantum per ingénii captum licébit. Nàm *bene loquéndo, bene étiam scríbere condíscimus.*

Contrà diligenter scribéndo, consuéscimus etiam rectè loqui.

Hæc duo inter se conjúncta sunt.

Sed heus, *otiósè* (inquam) *edámus*; satis habémus témporis.

Nónne tota hæc hora ad meténdam líbera est?

Hodiè quidem líbera est; sed tamen desímamus, nè panis deficiat nos, & nihil réliqui fiat paupéribus.

P Let us go to the well then that we may **drink** a little.

Pa Fie, you alwaies abuse the propriety of words; that is, **to soak it in**, not to drink.

P I thank you that you do not spare me.
I got those faults by bad teaching at the first.
Quintalian then said very truly, *Those things stick most closely which are the worst.*
Do you remember it?

P I remember it, but in the mean time help me, **that we may draw water out of the well.**

Pa **But more strength to it, you let me take all the pains.**

P You will drink so much the more pleasantly.

Pa **We have drunk enough,** let us get into the hall, that we may not be away at prayers and thanksgiving.

P Do you go before whilest I go thither to make water.

Eámus ergò ad púteum, ut aliquantum *potémus*.

Hem verbórum proprietáte semper abúteris; illud *bíbere* est, non *potare*.

Quod mihi non parcas, hábeo sanè grátiam.
Ex pravâ institutióne hæc vitia contráxi.
Verissimè igitur *Quintiliánus* dixit, *Hæc ipsa magis pertináciter hærent, quæ deteriòra sunt.*
Meministin'?
Memini, sed interim juva me, ut *hauriámus aquam*è *púteo.*

Enitere validiùs, nimirum *me laboráre finis.*

Tantò bibes jucúndiùs.

Bibitum satìs est; recipiámus nos in aulam, ne precationi desimus, & actióni gratiárum.

Tu præcéde, dum urínam illuc eo rédditum.

Col. 24. *Leonard. Pollio.*

L I wonder greatly at your negligence.

P In what thing I pray you?

L Because you look to your self no better.

Col. 24. *Leonárdus. Pollio.*

Demíror tuam negligéntiam.

Quâ in re tandem?

Quòd te non curas diligéntiùs.

Per-

P Perhaps I look to my self too much.

I eat, and drink, & sleep sufficiently, such is Gods goodnes towards me, besides **I comb my hair, I wash my hands**, face, teeth, & eies, & these in the morning especially; moreover, when time serveth **I recreate my body, refreth my mind**, and play with the rest, what would you have any more?

L Let us let those things passe, those are not the things that I blame in you.

P What then?

L **Look about your cloathes, from foot to head** you shall find nothing whole, all things are torn and worn out of order. Truly these things do not become your descent, if it the least you would but **see to get some cloathes mended or repaired, some way or other.**

P You say what you list; but if you had Parents so far off, perhaps you would not be finer.

If I had but money, I would not suffer my self to be so **tattered.**

L And yet you are not void of negligence. For why do you not ask to borrow some where?

Ego verò me curo sórtásse nimis.

Satis edo, bibo, dórmio; quæ est Dei erga me benignitas; prætérea *pecto capillum, lavo manus*, fáciem, dentes, óculos, & hæc manè præc prè; quinétiam cùm tempus póstulat, *corpus exérceo, reláxo ánimum*, & ludo cum cæteris Quid vis ámplius?

Mittámus ista, non ea sunt quæ in te reprehéndo.

Quid ígitur?

Circúmspice vestimenta tua; à calce ad vérticem nihil íntegrum invénies: ómnia sunt lacerata & obsoléta. Ista profectò nequá, quam vestrum genus decent, si saltem *curáres vestítum tuum sarciéndum, ut quóquo modo instaurándum.*

Lóqueris tu quidem quæ libet; quòd si paréntes habéres tam procul remóros, fortasse non esses elegántior.

Si mihi pecúnia suppéteret, non páterer me usque ádeò *pannósum* esse.

Nec ideo tamen cares negligéntia. Cur enim non petis aliúnde mutuò?

P Where should I ask?

L If you cannot elsewhere; yet surely you might of the master.

P What if he should be unwilling to lend me some?

L He denies none of his **tablets**, if he see they have need.

P I know that well enough, but I am too bashful to go to him to ask him.

L Ah! that is **a clownish kinde of bashfulnesse.**

P Yet **I had rather be bashful than impudent**

L **Bashfulnesse** (as one said) **is a good sign in a young man**; but **a mean is every where to be used.**

P **I am of that disposition, that I am ever afraid to offend any man.**

L I commend your disposition but (**there is reason in roasting egges**, i. e.) there is a mean in all things.

P For that **fear of offending ought to have place in base or light things**, but here I see no such matter.

L It is an usual thing in the society of men, for one to stand in need of anothers help, who then will impute it as a fault to me,

Unde péterem?

Si non alicúnde, certè à præceptore posses.

Quid si dare nollet?

Némini dénegat ex *discipulis domésticis*, siquidem videt opus esse.

Id ego non ignóro, sed sum verecúndior, quàm ut ádeam ex eo pétere.

Ah! *rústicus est iste pudor.*

Malo tamen verecúndus esse quàm impudens.

Verecúndia (ut dixit quidam) *est bonum in adolescénte signum*; sed *ubique adhibénda est mediocritas.*

Ego eo sum ingénio, ut semper vérear offendere quempiam.

Ingénium laudo, sed *est modus in rebus.*

Nam ille *offendéndi metus habére locum debet in rebus turpibus, aut certè indecóris*, hic verò nihil tale video.

Est usitárum in hóminum societáte ut álii aliórum óperâ indígeant; quis igitur mihi vítio dabit si quid ab amícis aut com-

if

if I ask any thing of my friends, either to lend or borrow?

modá ò petam aut mutuò?

P No body would blame you, unleſſe perhaps you will miſuſe ſuch things.

Nemo reprehéndet, niſi fortè rebus ejuſmodi abúti velis.

L But you (as far as I know you,) will not miſuſe them.

Tu verò (quantum ego te novi) abúti nolles.

P Fie upon that miſuſing.

Apage iſtum abúſum.

L What doth hinder you now then that you cannot ask, eſpecially of a man that is very courteous, and (as it doth appear,) loves you very well?

Quid ergo jam obſtat quo minùs petas, præſertim ab hómine facíllimo, tuíque (ut appáret) amantíſſimo?

P Well, I will ask, but by a little Epiſtle which I will give you to him.

Agè, petam, ſed per epiſtólium, quod, ut reddas, tibi dabo.

L I will give him it truly with all my heart, and I will carefully commend you to him.

Reddam profectò libentíſſimè, téque illi commendábo diligenter.

P Truly I am not a little thankful to you, that you have made ſo much reckoning of me, as to encourage me to this confidence.

Equidem non parvam tibi grátiam habeo, quod me tanti féceris, ut ad hanc fidúciam hortarére.

L Now it remains that you write the Epiſtle that you ſpoke of, and **let me alone with the reſt.**

Nunc reſtat ut ſcribas quod dicis epiſtólium, *réliqua mihi committas.*

P God ſpeed us well in what we have begun.

Benè vertat Deus quod cœpimus.

L Make no queſtion, but **the matter will go well enough.**

Ne dúbites, *res proſperè ſuccédet.*

Col. 25 *Clavéllus. Quercetánus.*

C You know not what thoughts I have had of late.

Q What was that, I pray you?

C I was minded to put myself into the College.

Q What into the College? to reside there?

C Not that I may reside there as a lodger, but that I may diet with you at the Masters Table

Q I would you spake this from your heart, and as you think.

C You should know sufficiently, by our mutual acquaintance and friendship, that I do not use to fain, or dissemble any thing with you.

Q I know this very well long since already, but when I heard that word from you, **my passion forced me to cry out so hastily**, I had so quite forgot myself.

C **I take your meaning to be no otherwise**; but to the purpose. My father indeed doth not force me, but I see well enough by his counte-

Col. 25. *Clavellus. Quercetanus.*

Nescis quid mihi his diébus in mentem vénerit.

Quid istuc, quæso?

Cógito in gymnasium me recipere.

Quid in gymnásium? habitándi causâ?

Non ut inquilínus hábitem, sed ut vobíscum *vivám in mensâ præceptóris.*

Utinam istud in ex ánimo ac verè díceres!

Ex nostrâ mutuâ consuetúdine atque amicítiâ dedéres satis intellígere, me nihil apud te neque simuláre neque dissimuláre sólitum.

Planè istud jam pridem intélligo, sed audíto ex te isto verbo, *me rápuit affectus in eam exclamatiónem*, ita prorsus oblítus eram mei.

Non áliter dictum tuum accípio, sed ad rem.

Pater quidem non cogit me, sed ex vultu & verbis ejus satì vídeo, nance

nance & words, that that pleaseth him very well.

Q Truly **this is the ditty of the matter.** Your father being **a very discreet man,** knows very well, **that ingenuous dispositions will not be compelled, but are easily perswaded.** And yet I make no question, but that is done by the instinct of Gods Spirit, but what think you?

C **I am of y opinion,** especially seeing I incline to that side on my own accord.

Q It is a great signe that resolution is from God.

C I have thought so.

For they that are compelled to that matter by their parents, do commonly **seek for shifts,** whereby **to slip their Government.**

Q I (that I may confesse ingenuously) have sometimes had experience of that in my self, I mean before I went into the College.

For what do you think? I heard so many railing reports from those slaves of Satan, both concerning the Master, & concerning his discipline, that me thought I went rather

id illi placére máximè.

Nempe *hoc illud est.* Novit pater tuus, *vir prudentíssimus, liberália ingénia cogi nolle, duci fácilè.* Sed tamen non dúbito, id fieri divíni instínctu núminis, tu verò quid judicas?

In eâdem sum sententiâ, præsértim cùm ego quoque in eam partem sponte propéndeam.

Magnum argumentum istud esse ex Deo consilium.

Id ego crediderim.

Nam qui ad eam rem coguntur à parentibus, ferè *quærunt subterfúgia,* quibus *detrectent impérium.*

Ego (ut fáteor ingénuè) aliquándo id in me sum expértus, antè scilicet quàm ingréssus essem.

Quid enim censes? Audiébam ex istis Satanæ mancípiis tot maledicta tum de præceptóre, tum de disciplinâ, ut mihi vidérer cárcerem aut pistrínum ingrédi véinto

into a prison or an house of correction, than into a College.

And if you also had light on some such *rogue*, there is no question, but he would have endeavored what he could to deter you from so good a resolution.

C I had not yet disclosed it to any body.

Q What you say to me is not to disclose to others.

C I know it very well, but **that ober-slipped me** out of *Terence*.

Now let us go on to the rest.

Q What remains, but that you pray to God, and go on stoutly in your resolution? you shall hear concerning our daily diet at the table, concerning the familiarity of the Master and the Usher, in hearing the repeating of lessons, concerning the gentleness of our Master in his dieting with us, concerning that pleasant strife in our studies after supper, concerning the liberty of discourse at our leasure, about honest things, concerning the freedom of finding fault one with another.

rius quàm gymnásium.

Quod si tu quoque in ali quam ejúsmodi *pestem* incidísses, non dúbium est, quin ille mánibus pedibúsque obnixé conátus esset, abstérrere te ab isto tam sancto propósito.

Némini adhuc palàm féceram.

Quod mihi dicis, non est palàm fácere.

Satìs scio, sed *mihi istud excidit* ex Teréntio.

Nunc pergámus ad réliqua.

Quid restat nisi ut Deum precéris, & pergas guberniter in sententiâ? Audies de quotidiáno victu in vestrâ mensâ, de præceptóris & hypodidáscali familiaritáte in audiéndi prælectionum repetitióne, de facilitáte præceptóris in ipso convíctu, de illo à cœnâ plácido studiórum cerrámine, de libertate colloquéndi pertótium de honéstis, de liberâ inter nos reprehensióne.

Con-

C Concerning all those (I say) you told me enough at other times, which do all please me very well: yet me thinks **nothing is more profitable then that constant use of speaking Latine.** For what greater benefit is there of our studies? what is more honest? what is more pleasant? especially when one freely blames another without hatred or envy,

Q What, because they that are overcome in striving about those things are only punished, and they that do overcome have rewards given them?

C Lastly, all your employments do marvellously delight me in the very hearing.

Q How much rather would you say so if you saw them, if you were by whilest they are done!

C I will be by, if God will.

Q I wish within these few dayes!

C So I hope indeed, **yet I have one scruple left, which you can easily rid me of,** if you will.

Q **I will in good earnest; if I can,** but in the mean time have a care you **do not seek a knot in a bul-**

De his (inquam) omnibus satis multa narrásti mihi aliâs, quæ quidem valdè placent omnia; mihi tamen *nihil vidétur utílius quam illa perpetua Latinè loquéndi exercitátio.* Quid enim major est studiórum fructus? Quid honéstius? Quid jucúndum magis? præsértim ubi álius álium sine ódio aut invídiâ liberè reprehéndit?

Quid, quod victi in eárum rerum certámine pudóre tantùm puniúntur, victóres étiam præmio donantur?

Omnes dénique vestræ exercitatiónes, vel auditu ipso me delectant mirificè.

Quantò magis illud díceres, si vidéres ista, si dum geruntur interésses!

Ego (Deo volente) intérero

Utinam propédiem.

Ità spero quidem, *unus tamen restat mihi scrúpulus, quo me facilè* (si voles) *liberábis.*

Faciam bonâ fide si pótero; sed interim *nè nodum in scirpo quæras*, ut ántea vidi-

rush,

tush, (i.e. **that you make not a ſcruple where none is**,) as we ſaw before in *Terence*.

mus in Terentio.

Q Come on, what ſcruple is it without any more ado?

Agè, qui tandem ſcrúpulus iſte eſt?

C **I am not ſatisfied about your School-Government**; not that I would deſiſt from mine enterprize becauſe of that, but that I may come more chearfully and more pleaſantly after I have heard of it.

Suſpécta eſt mihi veſtra diſciplina ſcholaſtica; non quod velim incepto deſiſtere, ſed ut alácrius veniam, & jucúndius, ubi eâ de re audíero.

Q Unleſſe you were one, who (as I know) do neither think me **an idle-headed** fellow, nor a liar, I had rather be ſilent altogether in this buſineſs, than report to you what I think.

Niſi tu is eſſes, qui (ut ego novi) me nec *vanum*, nec mendácem exiſtimas, equidem mallem de hoc omnino tacére, quàm ea tibi referre quæ ſentio.

C Why ſo, I pray you?

Quid ità tandem?

Q Becauſe it is a very hard thing to make them ſeem likely, though they have been otherwiſe very true ſeeing **the common ſort of people**, ſpeaks and thinks the worſt they can concerning them.

Quia difficile eſt ea veri mi ia fácere, quanquam alioquin veriſſima, cùm do his *vulgus hóminum* péſſima quæque dicat & júdicet.

C To what end do they that I pray you?

Quorſum iſtud, quæſo?

Q For our government **is ſo ill reported on**, amongſt thoſe idiots, through thoſe wicked peoples lies, that it is a wonder that any one is willing to dwell in

Nam improbórum mendaciis *áded malè audit* noſtra diſciplina inter ſtúdidiótas, ut mirum ſit ullum áliquem habitáre ſcholâ noſtrâ velle,

our School, though (such is the work of God) the more we are spoken of, the more come to us.

C **You need not make such a long Preface**; tell me every thing plainly, be not afraid, you shall not affright me.

I all things apprehend, and well advise aforehand.

Q **Mind** then, and **I will tell you as truely as may be**, whatsoever shall seem to be any thing worth.

And first, I would have you perswade your self, that our master is much more kind to us, than he makes open shew in the school.

For he behaves himself as familiarly amongst us, as a discreet father uses to do amongst his children.

You will say then, why is he so severe openly?

I answer, because (as I heard him, when he one time told one of his acquaintance) such a company of scholars, and of such several dispositions, can neither be kept in, not held to their duty without such severity.

For every one would live after his own fashion, every one would live as himself thought good.

métsi (quod est opus Dei) quò pejùs audimus, cò plures ad nos convéniunt.

Nihil opus est tam longâ insinuatióne; dic mihi planè ómnia; nè timeas, non me abstérrebis.

Omnia percépi, atque ánimo mecum antè pergi.

Advérte ígitur *animum, dicam brevíssimè*, quicquid alicujus esse moménti vidébitur.

Imprímis illud velim persuádeas, Præceptórem esse nobis multò humaniórem, quam in scholâ palàm ápparet.

Tam enim familiáriter versátur inter nos, quàm prudens pater sólet inter líberos.

Cur ígitur (inquies) est palàm tam sevérus.

Respóndeo, quia sine tali severitáte (ut ex ipso audívi, cùm aliquando familiári cuídam narráret) tanta turba scholástica; támque váriis móribus prædita, nec coerceri, nec in officio contíneri posset.

Suo enim quisque more, suo quisque arbitrátu vellet vívere.

More.

C Moreover, I oft-times wonder with my self, that there is so great reverence, silence and modesty throughout the whole school.

Quinétiam miror ego mecum sæpíssimè, tantam esse in totâ scholâ reverentiam, tantum silénti-um, tantam dénique modéstiam.

Q You would wonder much if ever you had seen **Country-Schools.**

Multò magìs mirarére, si unquam vidísses *scholas pagánicas.*

C I have sometimes seen them, and seriously considered them.

Vidi aliquando, atque considerávi diligenter.

There is more silence in our school of six hundred, than of fourty, yea thirty boyes in those **petty Schools.**

Plus est siléntii in gymnasio nostro sexcentário, quàm quadraginta puerórum, imò triginta, in istis *scholis triviálibus.*

But go on, I pray you, I am afraid you will prove an *Asian*, (i. e. **a tedious**) **Orator.**

Sed perge, quæso; véreor nè fis *Orator Asiánus.*

For now your discourse begins (as it were) **to ramble too far.**

Jam enim íncipit orátio tua quasi *longiùs aberráre.*

Q But you your self trouble me too.

Atqui eriam interpéllas ipse

C I have said nothing besides the purpose, but now go on with the rest.

Nihil extra propósitum dixi, sed nunc proséquere

Q **Shall I tell you in short?** This domestical discipline, though it seem distasteful to a few that are naught, yet it greatly pleaseth them that are good and studious, because of its commodity.

Vis in summâ dicam tibi? Disciplina hæc domésti-ca, licet paucis ímprobis odiósa videátur, bonis ta-men & studiósis propter utilitátem valdè placet.

For **if things were lowsely carried at home,** what could we have safe against

Nam *si domi res esset dissoluta*, quid nobis rutum foret contra lascivórum & the

the assaults of saucy and wanton boyes? what rest could we have? what quietnesse of our studies could there be? The government therefore it self is a refuge, & as it were, a place of defence to them that truly love learning; **just as the** haven is to the seaman in a storm.

petulántium insúltus? quæ nobis quies? quæ studiórum tranquíllitas? Itaque disciplina ipsa veris studiórum amatóribus est perfúgium, & quasi propugnáculum; *non secus ac* nautis portus in tempestáte.

Lastly, whosoever amongst us is quietly disposed, and always ready to do well, is most safe from severity of correction.

Dénique quisquis est inter nos pacíficus, & ad rectè semper agéndum parátus, is est à disciplinâ tutíssimus.

Nor indeed doth our Master that, **to hale us to our studies with blows and strokes**, but he endeavours rather to bring us by these things especially, by honest and good usage, by good will, courtesie, gentlenesse of behaviour, benefits, and to conclude, by the love of vertue and learning.

Nec verò id agit præceptor, út nos *plagis & verbéribus trahat ad literárum stúdia*; sed nos pótius indúcere nititur his maximè rebus, honestâ & liberáli tractatióne, benevoléntiâ, humanitáte, facilitáte morum, beneficiis, denique virtútis & studiórum amóre.

Whence it comes to passe, that the greatest part of us are so inclined, that we study to obey him from our heart, we take heed of offending him, we love, observe and reverence him as a father.

Ex quo fit, ut major pars nostrûm sic affecta sit, ut illi ex ánimo parére stúdeat, eum cáveat offéndere, eum tanquam parentem díligat, observet revereátur.

C Otherwise you should not do the duty of Scholars.

Alióqui discipulórum offício non fungerémini.

But

Q But there are **some that deserve to be atwaites beaten**, who neither fear God, nor their Parents, nor blows, who **hate learning** (that I may use *Horace's* words) **worse than a dog or a snake**; and to such (I say) severe discipline is used sometimes, because indeed necessity compells it.

C **I am satisfied**. For now *I* perceive to what the severity of your discipline tendeth.

Q To wit, that it may maintain good manners, and correct or expel bad.

C **Truly I am in love with that discipline**, *I* am so far from fearing it.

And now my *Quercetánus*, *I* love thee, for that freedom of discourse, whereby **you have the more encouraged me**.

Q *I* humbly thank our heavenly father, who hath given you a good understanding and a sounding judgment.

C Farewel, and look for me (if God will) the next week.

Again farewel, and commend our design ever and anon to Christ in your Prayers.

Q **I wish you a good night.**

At sunt *quidam verberónes*, qui nec Deum timent, nec parentes, nec vérbera, qui & *literárum studia, odérunt cane pejus & angue*, (ut verbis utar Horátii) talibus (inquam) sevéra intérdum adhibétur disciplina, quia vidélicet necéssitas cogit.

Sat hábeo. Nunc enim vídeo quorsum spectat vestra disciplinæ severitas.

Nimirum, ut mores boni tuéatur, malos autem córrigat, aut expéllat.

Ego disciplinam istam sæpe deósculor, tantum abest ut reformídem.

Te autem, mi *Quercetáne*, amo équidem de istâ loquéndi libertáte, quâ *mihi stímulos ácriores addidisti*.

Ego verò immortáles grátias ago patri cœlesti, qui tibi mentem bonam dédit & sincérum judicium.

Vale ígitur, & me (si Dóminus perm ſerit) expécta ad proximam hebdómadem.

Iterum vale, & incéptum nostrum túis précibus Christo commenda etiam atque etiam.

Precor tibi noctem qui-

rest, and that you may sleep soundly.

étiam, & somnum plácidum.

Col. 26. *Florentius. Basilius.*

F What is the matter I see you so sad?

B Wo is me! I am almost out of my wits, I am smitten with such a fear.

F What is the matter, I say?

B The Master hath caught us.

F In what? in theft?

B Alas! no such matter.

F In what then?

B Private junkerting.

F An hanious crime indeed.

B Wo is me! wo is me! what should I do?

F Alas! do not trouble your self so much.

Who were with you?

B *Fluviánus* and *Forensis*. O ungracious boyes, that made me go thither!

F Where was that done?

B In *Fluvian*'s chamber, who I could wish he had not risen out of his bed to day.

F How were you catch'd at the length?

Was not the chamber door lock'd?

B Yes it was, but the Master (as you know) hath the keyes of all the chambers, besides we thought

Col. 26. *Florentius. Basilius.*

Quid est quod te ità tristem vídeo?

Me míserum! *vix sum compos ánimi*, ità sum timore percúlsus.

Quid (inquam) istud est?

Præceptor nos deprehéndit.

Quâ in re? furtóne?

Ah! m nimè géntium.

In quo ígitur?

In secrétâ compotatióne.

Indignum fácinus!

Heu me míserum! me míserum! quid agam?

Ah! *nè te afflictes tantópere.*

Qui áderant tecum?

Fluviánus & *Florénsis*. O pérditos, qui me huc impulérunt!

Ubi id factum fuit?

In cubículo *Fluviáni*, quí útinam hódiè èlecto non surrexísset.

Quómodo tandem deprehensi estis?

Non erat obserátum cubículum?

Imò erat, sed (út scis) præceptor claves habet ómnium conclávium: præterea putabámus, illum

	he had been gone to a meeting of the Brethren to day; otherwise we would have bolted the door.	in conventum hodiérnum fratrum accessisse; alíoqui péssulum obdidissémus óstio.
F	Howsoever the matter goes, it fell out as God would have it.	Utcúnque res habet, Deo volénte íncidit.
B	I am verily so perswaded, but **commonly we thus use to impute all our matters, whether they be good or bad, to our wisdom or indiscretion.**	Sic omníno sum persuásus; sed *ferè ità solemus nostra ómnia, sive bona sive mala, vel prudentiæ nostræ attribúere vel imprudentiæ.*
F	Upon what occasion had you begun that **junketting?**	Quâ occasióne *compotatiónem* istam occeperátis?
B	Those two (as you know very well) are no **tablers.**	Illi duo (quod satìs nósti) non sunt convictóres.
F	What then?	Quid tum?
B	Some, I know not what; kinde of **dainties**, were brought them from home for their diet; which I wish they had been lost by the way.	Domo allátæ fuérunt eis ad victum, nésciо quæ *cupédiæ*, quæ útinam in viâ periíssent.
F	But God would not have it so, go on.	Sed nóluit Deus, perge.
B	And because I sometimes teach them at my leasure, they invited me yersterday after supper, to that good cheer against to days breakfast.	Et quia illos intérdum per ótium dóceo, heri post cœnam, ad istas épulas me invitârunt in hodiernum jentáculum.
F	It was an unhappy breakfast to thee; but what, was there any wine?	Tibi infaustum jentáculum, sed quid, erátne vinum?
B	Yes, **there was wine more then needed.**	Imò *plus satìs erat vini.*

Fo

For they have rundlets of wine in our Masters cellar.

F What said the Master, when he found you feasting so, **was he not very angry?**

B He was not a jot moved; but smiling, said, **I would be one of that good company**, if you please.

F O troublesome guest! what did ye?

B **We were all astonished and struck dumb.** For when he had said this, he presently got him away.

F I see here are all as bad sigues as may be.

B Who would not think as much?

F The master must needs have smelt out the businesse some other way.

B I suspect one, that had bewray'd us.

F Whom do you suspect?

B I will tell you after the end of the businesse.

F How shall you help this mischief?

B I know not; **we are all beyond blank**, although those two that banqueted with me seem not to be troubled at it; for **they have an excuse ready.**

F **what can they allege**, I pray you?

Habent enim vini doliola in cellâ præceptóris.

Quid præcéptor, ubi vos sic epulántes vidit? *annon excánduit gravíssimè?*

Nihil prorsus commótus est, sed subridens, *Volo* (inquit) *esse de isto sympósio*, si placet.

O moléstum convívam! quid vos?

Attoniti ómnes obmutéscimus. Nam eo dicto statim se propripuit.

Omnia signa vídeo hîc esse péssima.

Quis ità non júdicet?

Oportet præceptorem alicúnde rem olfecísse.

Suspectus est mihi quidam, qui nos indicáverat.

Quem suspicáris?

Dicam tibi post rei éxitum.

Quod invenietis huic malò remédium?

Nèscio; *valdè stupémus omnes*, tamétsi duo illi convivatóres mei nihil vidéntur esse solliciti; *habent enimin promptu causam.*

Quid tandem causári queunt?

B They will ſay, we went to break faſt, becauſe we were with our Parents in the morning, who brought us victuals yeſterday, when others got their breakfaſt.

F That is ſomething indeed, but for all that they will not eſcape ſo.

B Why not?

F Becauſe that ſhould have been done openly in the dining-room, but not privily in their chamber.

That alſo will aggravate the buſineſſe, that they have drawn you (whereas you are a tabler) to ſurfeit as it were, which is very diſtaſteful to the Maſter, yet your caſe is far the worſt.

B Tell me then, my *Florentinus*, what I ſhould do?

F Come on, let us deviſe ſome plot betwixt us, by which (if it be poſſible) you may be acquitted.

B You can expect nothing from me in that kinde. For I have neither skill to adviſe you, or any power to help you; But do you (I pray you) ſhew all the wit you have to help me quickly.

Iverámus jentárum, inquient, quia manè, cùm cæteri jentárent, erámus cum paréntibus, qui heri nobis attúlerant alimenta.

Iſtud quidem eſt áliquid, ſed non tamen ſic pœnas evádent.

Cur non?

Quia id fieri débuit in triclinio palàm, non autem clánculum in cubículo.

Illud étiam cauſam grávabit, quod te (cum ſis victor) quaſi ad crapulándum addúxerint, quod quidem ipſi præceptóri eſt máximè odióſum; tu tamen cauſa eſt longè péſſima.

Cedo igitur, quid fáciam, mi *Florentîne?*

Agè, conferámus conſilia, quibus (ſi fieri poteſt) abſolváris.

Nihil eſt quod à me expéctes in eo génere.

Neque enim conſilii locum hábeo, neque ullam remédii cópiam; Sed tu (óbſecro) *explica vires ingénii tui ad me citò juvándum.*

I fear my punishment at hand; you see well enough that (unless something hinder) it will be inflicted after Supper.

Animus pendet mihi, instat pœna; satis vides, ea (nisi quid impédiat) post cœnam exegétur.

F That will not be done at all. For seeing the fault is not publik, the punishment will not be publick.

Id nequáquam fiet. Cùm enim crimen públicum non sit, non erit pœna pública

B Whether it be like to be publickly or privately, it will not be deferred.

Sive públicè, sive privátim id futúrum est, non diferétur.

F **You are in the right of it.**

Rectè júdicas.

B That is the reason why I now come to you to help me; **if so be you forsake me, I am quite undone; I shall be most grievously beaten.**

Id causæ est quámobrem nunc ad opem tuam confúgerim; quod *si me déseris, actum est; dabo pœnas gravíssimas.*

F You should have gone to God rather, without whom no counsel doth avail, from whom also all help is to be desired and hoped for.

Ad Deum potiùs confugiéndum fuit, sine quo nullum valet consíllum, à quo item salus omnis & peténda & speránda est.

B The case is clear enough, and I forgot not to pray before I came to you; but yet it is our most gracious Fathers mind, that we use such helps, as he offers us, and as it were puts into our hand.

Res est manifésta satis, & ego priúsquam te adírem, non prætermísi precándi officium; sed tamen vult ille Pater clementíssimus, ut ils utámur auxíliis, quæ nobis offert ipse, & quasi in manum dat.

Wherefore I intreat you, for our neerness of acquaintance sake, that you would assist me with your advice.

Quare te oro, per nostram arctíssimam necessitúdinem, ut consílio tuo nunc mihi succúrras.

Here is no time to loyter or delay, and therefore bend all your forces, undertake this cause I beseech you.

Hîc non est cessándi, aut tardándi locus, huc igitur vires tuas intende, hanc causam súscipe óbsecro.

F Because you are so earest upon me, that you seem in a manner to enforce me, **I will tell you from my heart, and truly what I think.**

Quandéquidem sic instas, ut vim adhíbere quodámmodo videáris, *dicam ex animo & verè quod sentio.*

Do you know your Masters disposition?

Nostin' præceptóris ingenium?

B I know it (I think) in some part.

Novi (ut opinor) ex parte áliqua.

F Then you remember that he is very milde, especially to them that he sees are submissive, and ingenuously confesse their fault; but **he can scarcely finde in his heart to pardon them that are stout and stomachful.**

Ergo memóriâ tenes, nihil esse illo cleméntius, iis quidem quos videt submissos esse, & culpam ingenuè confitéri; *supérbis autem & contumácibus vix áliquid potest ignóscere.*

B I have often observed these things.

Egomet ista non semel observavi.

F Do you know then what you should do?

Scin' igitur quid fácias?

B I pray you, tell me.

Dic mihi, quæso.

F Whilest all is yet well with you, I perswade you to go to the man by your self, into his study, and to **make a speech to this purpose.**

Dum tua res adhuc íntegra est, tibi suádeo ut hóminem solus adéas in musæum, *& oratiónem habeas in hanc sententiam.*

See, most courteous Master I have offended, I confesse, most grievously; but (you know) **it is the**

En ego, præceptor humanissime ágraviter peccávi, fáteor; sed (scis) *prima est noxa, quam af-*

first

first fault; I have made; for I never did any thing afore that seemed to deserve a whipping.

Wherefore, most gentle master, you **will pardon this first fault** (if it please you) **for my former integrity.**

But if ever I shall do the like again, I will make no excuse, but be content to be punished most severely.

By this or the like speech (I hope) you will over-intreat him.

B O wise and seasonable counsel!

F Make use of it, if you think good.

It is such truly as I could wish might be given me in such an ill case.

B But one thing remaineth; about which *I* am troubled.

F How now, what remains?

B *I* shall not be able to speak so briefly and handsomely in the sight of the Master, as you have spoken now.

F You should not be so sollicitous about my words, **so you know my meaning.**

B *I* almost understand it.

F It is well. Now write it in

miseram; nunquam enim antea quicquam admiseram; quod flagris dignum videretur.

Quámobrem, clementissime præceptor, *hanc primam culpam* (si tibi placet) *pristinæ integritáti meæ condonábis.*

Quod si unquam posthac recidero, causam non dico, quin plectar severissimè.

Hâc aut simili oratióne illum (ut spero) exorábis.

O consílium prudens & opportúnum!

Utere, si tibi, vidétur.

Tale, certè est quale mihi dare vellem in ejusmodi malo.

Sed unum restat, de quo sum sollicitus.

Eho, quid restat?

Non pótero tam breviter, & cómmodè dícere in conspéctu præceptóris, quàm tu nunc dixísti.

Non debes ádeo de verbis meis esse sollicitus, modò *téneas sententias.*

Propémodum téneo.

Bene habet; scribe nunc

a rude manner, as you can; and then let us compare it together; afterwards, you shall get it carefully without book, word for word.

B There is nothing more safe and sure than this; but what time do you think I can best go to him?

F As soon as you see him go to his Library after dinner, or perchance go to walk alone (as he uses to do) in the garden, then follow him presently.

B What preamble shall I use then?

F You need no other than what we all are wont to use with him.

B What is that?

F Master, may I speak to you a word or two?

B God send all your counsel prove well.

Now I go to write what you told me, and afterwards will see you again

F Make haste; For **dinner-time is at hand.**

crasso modo, ut póteris; deínde confer mus unà; póstea, ediſces ad verbum diligenter.

Hoc nihil eſt neque rútius neque certius, ſed quo témpore putas illum adíri poſſe opportúnè?

Quàm primùm vidéris eum à prándio ſe recípere in Bibliothecam; aut, fortè (ut ſolet) ambulatum in horto ſolus íverit, nunc illum ſtatim ſéquere.

Quo tum utor exórdio?

Non opus eſt álio, quàm quo apud illum uti ſolémus omnes.

Quid eſt illud?

Præcéptor, licéme panca?

Bene vertat Deus omne conſilium tuum.

Nunc eo ſcriptum quod dixíſti, deínde te revíſam.

Matúra, nam *inſtat hora prándii.*

Col. 27. *Ambroſius. Gratiánus.*

A **We think you are somewhat sad**, *Gratiánus*; what is the matter?

G I think night and day of

Col. 27. *Ambroſius. Gratiánus.*

Subtriſtis mihi vidéris, Gratiáne; quid rei eſt?

Dies noctéſque de patre ab-

my father that is from home, and I grieve my self away for that matter.

A How long hath he been from home?

G About four moneths.

A Hath he writ nothing to you in the mean space?

G Since he went from us, we have not heard one word.

A It may be that he writ; but his letter either miscarried, or was intercepted.

G It is very likely that you say. For heretofore he used to write to us where-soever he was.

A Went he not to *Paris* this Summer?

G Truly he set out then with that resolution.

A I am confident he is safe.

G And I am not diffident; but my grief is not thereby abated.

A What saith your mother?

G She takes on almost continually, thence it is that my grief is doubled.

A Yet you should not torment your self so continually; for it behoves you rather to hope well of him, than to grieve your self so much.

For what are four moneths? How many thousands are there

sénte cógito, & ob eam rem interim *mœróre confício*r.

Quamdiù ábfuit?

Quátuor abhinc menses.

Nihil ad vos intérea scripsit?

Ex quo discéssit, ne verbum quidem audívimus.

Fieri potest ut scripserit; sed *aut litera intercidérunt, aut fuérunt intercéptæ.*

Quod dicis verisímile est. Nam ántea ubicúnq; esset, solébat nobis scríbere.

Nónne hâc estáte iverat *Lutétiam.*

Eo certè consílio tunc *sese* in viam déderat.

Confído salvum esse.

Ego quoque non diffído; sed non ídeo meus allevátur dolor.

Quid ait mater?

Ferè semper lamentátur; inde fit, ut mihi duplicétur ægritúdo.

Sed tamen non usquè ádeò te maceráre debes; potiùs enim de illo bene spe-ráre opór.et, quàm te maceráre.

Quid enim sunt quátuor menses?

Quótula pars est eórum, qui

there, that are so many years from home, being tossed in the mean time to and fro.

With sundry dangers and great casualties?

G But what do others haps and hazzards comfort me?

A But see you be not too nice, that you cannot endure to be without your father such a little time.

G Truly I could take it patiently, if I did but know that he is well.

A With whom can it be ill, who puts all his hope in God? For *whether we live or die, we are the Lords*, as S. *Paul* saith.

G I make no question, but such is the infirmity of this flesh of ours.

A What should he do then that hath no hope in God?

G I know not.

A But have a care that God be not offended by that impatiency of yours.

G I strait way acknowledge my fault, and humbly ask pardon.

A You do as you ought.

But I pray you hear, what is come into my mind.

G What is that?

A What if your father be

tot annos domo absint interim jactáti.

Per vários casus per tot discrimina rerum?

Sed quid me consolántur aliórum *casus & pericula?*

Vide tamen *ne sis nimium delicátus, qui patris desiderium tantillo témpore ferre non queas.*

Ferrem équidem æquo ánimo, modò illi bene esse saltem intelligerem.

Cui potest esse malè, qui in Deo spem omnem collocávit? *Sive enim vivimus, sive morimur, Dei semper sumus*, ut divus Paulus ait.

Nihil dúbito istud esse verissimum; sed ea est carnis hujus infirmitas.

Quid fáceret igitur qui in Christo spem nullam habet?

Nescio.

Sed cave tamen nè istâ tuâ impatiéntiâ Deus ipse offendátur.

Delictum meum subínde agnósco, & *supplex implóro véniam.*

Facis ut debes.

Sed audi, quæso, quid mihi nunc in mentem vénerit.

Quid istud est?

Quid si pater tuus navigá-

sailed

sailed into *England* to traffique? For there now is the greatest liberty.

G What liberty do you mean?

A Of the Gospel, which is heard there most freely.

G Do you say that the Gospel is now in *England*?

A **That is for certain.**

G And that idolatry is expelled?

Yes.

G O glad tidings, and pleasant to be heard!

A Yea very pleasant.

G But how know you these things?

A Do you ask how I know them?

I wonder that you are yet ignorant of **that which is in every bodies mouth**!

G You would cease wondering if you knew but where we dwell.

A Where, I pray you?

G **In the utmost corner of all the city.**

A But I thought you had dwelt in the street nigh *Molardus*.

G We had removed before my father went into another countrey.

A **Take it then for a certainty**, which you knew not before, and that you may the more believe it;

verit in *Británniam*, negotiandi causâ? Illîc enim nunc est libértas máxima.

Quam libertátem dicis.

Evangélii, quod illîc audítur libérrimè.

Ain' tu Evangélium nunc esse in *Británniâ*?

Certa res est.

Atque idololátriam profligátam?

Omnino.

O auditu jucúnda Evangélia!

Imò jucundíssima.

Sed unde scis ista?

Unde sciam, rogas?

Miror ego te adhuc ignorâsse quod *in ore est omni pópulo!*

Mirari désinas, si scias ubi nos habi émus.

Ubi, quæso?

In ángulo totius urbis remotíssimo.

Atqui putábam vóbis esse domicílium in vico ad *Molárdum.*

Jam antè migraverámus, quàm péregrè pater esset profectus.

Quid ígitur ignorábas, nunc *habeto certíssimum*; utque magìs credas hoc audi prætérea; major pars

hear

hear this over and beside; the greater part of the English that had fled into this city, because of the Gospel, as into a place of refuge, removed back into their countrey about fifteen dayes ago.

Britannórum, qui ob Evangélium, in hanc urbem, tanquam ad asylum, fese recéperant, in pátriam remigrábant jam ante dies quíndecim.

G O my *Ambrose*, how much have you refreshed me to day with that news of English affairs! what a remedy have you applied to my grief?

O mi *Ambrósi*, quantum me isto núntio de Británnicis rebus hódiè recreásti! qualem adhibuísti meo dolóri medicínam.

A So God is wont to help his servants in the greatest extremities.

Sic solet Deus noster suis adésse in extrémis angústiis.

G It is a wonder if my father he not in *England*. For he did often complain long ago, that there was no free passage thither for trading.

Mirum ni Pater est in Británniâ. Jamprídem enim sæpiùs quærebátur, quòd non esset tutus illuc accéssus ad mercatúras obeúndas.

A Moreover, a certain Englishman, **no light person, nor one that dallieth**, told my father within these few daies, that he had received **a letter of credit** thence, in which this thing was amongst the rest, that all that were driven their countrey for the name of Christ, were **most kindely entertained, and freely welcomed** in *England*.

Quinétiam Británnus quídam homo, *neque levis, neque nugátor*, narrábat his diébus patri meo, se *literas certas* illinc accepísse, in quibus hoc erat inter cætera, omnes undique ob Christi nomen profugos in ipsâ Británniâ *excipi humanissimè, tractárique benignissimè*.

G Why then should we doubt any more?

Quid est ígitur quod ámplius dubitémus?

There

A There remains no doubt (as you hear) about that matter.

Nulla (ut audis) restat eâ de re dubitâtio.

G It only remains, that we first extol the goodness of Almighty God, with as much praise and thanksgiving as can be, and then that we seriously and constantly pray, that he would not only confirm, but also increase his blessings more and more every day.

Tantum superest ut inprímis Dei Opt. Max. bonitátem extollámus, quantâ possímus laude & gratiárum actióne; deinde sedulò atque assiduè precémur, ut sua beneficia non modò confirmet, sed étiam indies magis ac magis áugeat.

A Therefore my *Gratiane*, remember to commend your fathers welfare to God through Christ very often, & that by most ardent desires and prayers.

Igitur, mi *Gratiáne*, memineris patris salútem ipsi Deo per Christum sæpissimè commendáre, idque votis & precibus ardentíssimis.

G I wish he would so frame my mind by his Spirit, that I may **from the bottom of my heart poure out such prayers**, as he may vouchsafe to hear!

Utinam ille suo Spiritu sic afficiat ánimum meum, ut *ex imo péctore* ejúsmodi *preces effúndere váleam*, quas ipse dignétur exaudíre!

A A most holy wish, so it but come from the heart, as I verily believe it doth!

Votum sanctíssimum, modò (quod quidem credo) ex ánimo profectum!

G O what a wonderful Comforter is our God! **O how much doth a true friends advice and comfort avail in adversity!**

O mirábilem consolatórem Deum nostrum! *O quantum valet in adversis rebus veri amici consílium & consolátio.*

A But whither go you now?

Sed quò nunc is?

G I make haste strait home, that I may tell my mother

Domum rectà própero, ut hæc matri quàm primùm

ther

	ther these things as soon as I can, and **may make her merry.**	nunciem, atque *ejus* [illegible] *mum omni éxpleam* [illegible] *dio.*
A	God grant she may be made heartily merry.	Faxit Deus, ut illa seriò [illegible] hilarétur.
G	So I desire.	Ità precor.

	Col. 28. *Dissynangæus. Jonas.*	Col. 28. *Dissynangæus. Jonas.*
D	God save you, most desired *Jonas.*	Salve, Jona optatíssime.
J	And God save you, most pleasant grape gatherer.	Salve & tu vindemiátor [illegible] cundíssime.
D	How goeth the school?	Quómodo se habet schola?
J	Very well.	Optimè.
D	Are there many come a. gain already?	Jám ne rediérunt multi?
J	**A quarter** is scarce away now.	*Vix quarta pars* nunc abest.
D	What do they?	Quid ágitur?
J	They teach, they read, they write, they repeat.	Docétur, légitur, scribitur, repétitur.
D	Those things are **general, and done every day**; but what is done in our forme.	*Ista* sunt *gennerália, quotidiána*; sed quid fit in nostra classe?
J	The same which is done in the rest, and which was done before the breaking up.	Idem quod fit in cæteris, [illegible] quod fiébat ante vacatiónem.
D	Have they lessons then in good earnest?	Ergóne jam seriò habéntur prælectiónes?
J	Eight dayes ago now.	Jam abhinc octo dies.
D	For what should be done else?	Nam quid áliud fieret?
J	We were wont to be imployed some certain days in repeating what we had learn'd afore.	Solebámus per áliquot dies exercéri in iis repetendis quæ antea didicerámus.

W

J We did nothing elſe for three whole daies.

D What doth the Probation? Is it begun already?

J Who! begun? *It* is almoſt ended; the ſixt form will be examined to morrow.

D Wo is me poor boy, **I am debarred of my reward.**

J What, did you ſeek for a reward?

D Why ſhould *I* not look for one?

J Every one may look for one, eſpecially he that plieth his book.

I had rather look'd for nothing.

D Why ſo?

J For if I get nothing, there will be no diſappointing nor trouble; but if I get any thing, **I ſhall put it amongſt my winnings.**

D Did you never read. *I've ſeen one like to die, ſtill live in hope.*

J Yes, I have read it, and remember it; but this is nothing to the purpoſe.

D Why not?

J Becauſe *Ovid* there ſpeaks of that hope which is to be had in adverſity; which meaning our *Cato* hath expreſſed in this diſtich.

Tribus totis diébus nihil áliud actum eſt.

Quid probátio? Jám ne incepta eſt?

Hui! incepta? propémodum finita eſt; cras ſexta claſſis interrogábitur.

Me miſerum! *excluſus ſum à præmio.*

Etiamne præmium ſperábas?

Quid ni ſperárem?

Unicúnque ſperáre licet, præſértim ſtudióſo.

Malim ego nihil ſperáre.

Quid ità?

Nam ſi nihil contígerit, nulla mihi erit fruſtrátio neque moléſtia; ſin cónſequar aliquid, *id ego in lucro deputábo.*

Nunquàm ne legiſti? *Vivere ſpe vidi qui moritúrus erat.*

Imò verò legi, & memóriâ teneo; ſed hoc nihil ad propóſitum.

Cur non!

Quia illíc lóquitur *Ovidius* de ſpe illà quæ in rebus advérſis retinénda eſt; quem ſenſum expréſſit *Cato* noſter hoc diſticho-

	In adverse Fortunes cast not down thy head:	*Rebus in adversit ánimum submittere noli:*
	Keep hope. Hope never leaves one, no not dead.	*Spem rétine. Spes una hóminem nec morte relinquit.*
D	Do you then hope for nothing?	Tu igitur nihil speras?
J	I hope for life everlasting.	Spero vitam æternam.
D	You said even now we must hope only in adversity. What do you call adversity?	Dicébas modò sperándum esse in advérsis rebus. Quæ tibi sunt advérsa?
J	Those things which are fighting against me every day.	Ea quæ me oppúgnant quótidiè.
D	What are those I pray you?	Quæ tándem sunt illa?
J	My own flesh, Satan, and wicked men that injure me.	Própria caro, Satan, & ímprobi homines, qui me injúriis afficiunt.
D	**How long** have you been **a smatterer in Divinity?**	*Ex quo témpore* factus es *Theologáster?*
J	I am neither Divine nor smatterer in Divinity; but what I say, I have learn'd out of Sermons.	Nec sum Theólogus, nec Theologáster; sed quod dico id ego dídici è sacris conciónibus.
D	Truly I commend you; but come on, tell me in good earnest, is the Probation of our forme past?	Laudo équidem; sed agè, dic mihi seriò, éstne acta classis nostræ probátio?
J	Think that **I have told you in good earnest already.**	*Jam tibi seriò dictum puta.*
D	**I am sorry I was not there.**	*Dolet mihi non interfuisse.*
J	You should have come sooner; what did you?	Cítiùs venísses; Quid agébas?
D	My mother made me tarry till the end of the vintage.	Mater me coégit vindémiæ éxitum expectáre.
J	I believe you, but you were enforced with your own consent.	Credo; sed tuá voluntáte coáctus es.

Tha

D That I may confesse inge-
nuously, I was willing to
tarry.

Ut fatear ingenuè, libenter expectávi.

But what shou'd one do?
We are but men, as they
say.

Sed quid agas? Homines sumus, ut aiunt.

J Nay, we are but boyes.

Imò púeri.

D But you would scare think, **what a fin thing it is to live in the countrey, especially where there is such an abundance of all sorts of fruits.**

Sed vix credas quàm sit jucúndum rusticari, *præsertim ubi tanta est ómnium fructuum affluéntia.*

J Have you any great plenty of wine?

Estne vobis magnus vini provéntus?

D Truly so great, that I do not remember that ever I saw greater.

Tantus profectò, ut majóre vidisse non memínerim.

J What say the Countreymen in this so great plenty?

Quid aiunt rústici in hâc tantâ ubertáte?

D **They talk of nothing but drinking and furretting**, and besides, they misuse wine now, just as if it were spring-water.

Nihil aliud quàm potationes & crápulas crepant, quinétiam vino jam perinde abutúntur, quasi aqua fontána sit.

J **Such is the madness of the fond common sort of people**, that they never know how to use the blessings of God aright.

Ea est stultæ plebis dementia, ut Dei beneficiis nunquàm rectè uti sciat.

D Truly it is just as it is said, **Fools are never wise, but at a pinch**, *i. e.* when they are put to their shifts.

Scilicet istud est quod dicitur, *Nunquam sápiunt stulti, nisi in angústiis.*

J They are rightly punished therefore.

Ergò plectuntur méritò.

D What, because they mock also at admonitions?

Quid, quòd admonitiones etiam irrídent?

J There are some that can endure none at all, but they are angry even at them that admonish them well and gently.

Sunt qui nullam omnino ferre possunt, quin bene & cómiter éciam monéntibus irascuntur.

D **I will tell you something that is worse: there were some that threatned to beat me**, when I admonished them very kindely.

Audi áliquid gráviùs; fuérunt qui *mihi vérbera minaréntur*, cùm eos humanissimè admonérem.

J **That is no new thing with me.** For one once **held up his fist at me**, so that had he not been afraid of my fathers authority, truly **I had been soundly beaten.**

Istud mihi novum non est. Nam & quidam mihi aliquando *pugnum intentávit*; quod nisi véritus esset mei patris authorità tem, profectò *vapulâssem acérrimè*.

D But let us let them alone that are blinde, and yet do not conceive that they are so.

Sed omittámus eos qui cæci sunt, nec tamen se tales esse intelligunt.

They brag that they well understand what the Gospel is, when in good deed they are against the Gospel.

Jactant se probè callére quid sit Evangélium, cùm re verâ Evangélio adversentur.

J If they do not hear the Ministers of the Word of God, & their own shepherds, how do you think it shall come to passe that they may hear us!

Si verbi divini ministros, & pastóres suos non áudiunt, qui puras fieri posse ut nos áudiant!

D Let us therefore follow Christs command; *Give not that which is holy unto dogs.*

Sequímur ergò quod præcépit Christus; *Nólite sanctum dare cánibus.*

J But there be some **simple and well-minded men,**

At sunt quidam *simplices & benévoli*, qui auditióne who

	who are very much delighted with the hearing of Gods word, and these are they whom it is a most pleasant thing to teach.	145	verbi Dei mirum in modum delectantur, hi sunt quos docere est jucundissimum.
D	How glad am I as oft as I light upon such! **How much do I make of them!**	150	Quàm gáudeo quóties in tales íncido! *ut ego illos compléctor libenter!*
J	And good cause why.		Nec imméritò.
	For when you have taught them, **you enjoy then at the last the benefit of their labours with a great deal of content.**	155	Nam ubi eos docuéris, tum *demum fruéris labóris tui fructu, non sine voluptáte máximâ.*
D	But what do we think of it? **Do you not see how the night hath almost overtaken us?**		Sed nos quid cogitámus? *Non vides ut nox ferè nos oppréſſerit?*
J	Let us be gone then, and to morrow (if God give leave) we will talk together more at large, of falling chearfully to our studies again.	160	Discedámus ígitur, & cras (si Dóminus permíserit) plúribus verbis agémus unà de studiis alacriter repeténdis.

	Col. 29. *Rufinus. Sylvéster.*		Col. 29. *Rufinus. Sylvester.*
R	Your father (as I understand) is come back again from *France.*		Pater tuus (ut accépi) rédiit è Gállíâ.
S	He is come back indeed.		Rédiit sanè.
R	When?		Quando?
S	On Monday, at evening.	5	Die Lunæ, vésperi.
R	Was not his **coming unwelcome to you?**		*Advéntus* ejus non *tibi moléstus fuit?*
S	What! unwelcome? no in-		Quid? moléstus? imò ve-

deed, it was very welcome; But why do you ask such a question?

R Because perhaps when he is away, you **have more liberty to take your swinge.**

S I do not know what liberty you mean.

R To drink, to play, and to **ramble up and down.**

S Do you think than that I do nothing else when my father is away?

R All for the most part use to do thus.

S They that are **debauch'd** indeed.

For **as for my part,** I live so when my father is away, as when he is here.

I do not drink immoderately, but **I drink to suffice me;** I play when time gives leave; I do not **ramble here and there,** but **I go abroad** with my mothers leave, **when I have any business.**

R I, are you so exceedingly subject to your mother?

S **As much as** to my father.

For what do you think? Is not Gods command alike concerning both?

R Honor (quoth he) thy father, and thy mother.

S What saith the heathenish

rò jucundíssimus; Sed cur istud rogas?

Quia fortasse illo absénte, *libériùs vivendi est tibi potestas.*

Néscio quam mihi libertátem narras.

Potándi, ludéndi, *cursitándi.*

An igitur putas me nihil áliud ágere, dum pater abest?

Sic ferè solent omnes.

Dissoluti quidem.

Nam *quòd ad me áttinet*, absénte patre sic vivo, ut eo præsente.

Non poto, sed *bibo quantum satis est*; ludo cùm tempus pótulat; non *discúrro*, sed cum bonâ matris veniâ *in públicum pródeo*, cùm *áliquid hábeo negótii.*

Etiámne matri tantópere súbditus es?

Æquè ac patri.

Quid enim putas? Nónne de utróque æquále est præcéptum Domini?

Honóra (inquit) patrem tuum, & matrem tuam.

Quid Ethnicus ille author au-

	author of the moral Distichs?	distíchórum morálium?
	Love both thy Parents, *Th' one as wel as th' other;* *To pleaſe thy father,* *Do not vex thy mother.*	*Dilige non ægrè charos pietáte paréntes;* *Nec matrem offéndas, dum vis bonus eſſe paréntí.*
	What ſaith our Apoſtle *Paul? Sons,* (ſaith he) *obey your Parents in the Lord.*	Quid Paulus noſter? *Fílii,* (inquit) *obedite parentibus in Dómino.*
	Are not your father and mother contained under the name of a Parent?	Nónne paréntis nómine pater & mater continentur?
R	That is obſerved by Latine authors	Iſtuc à Latínis obſervátur autóribus.
S	Moreover, if there were any difference of reverence, there might **very well** more ſeem due to the mothers, becauſe they have undergone ſuch ſorrows and pains for us.	Quinétiam ſi quod eſſet reveréntiæ diſcrímen, viderétur *óptimo jure*, plus debéri mátribus, ut quæ dolóres tantos, ac labóres propter nos pertulérunt.
R	I know theſe things; and **all that you habe ſaid do like me.**	Novi ego iſta; & *quæ dixiſti placent mihi ómnia.*
S	Why then did you gain-ſay me?	Cur ergò mihi repugnábas?
R	That by that gain-ſaying (as it were) I might gain ſome matter of diſcourſe.	Ut eâ quaſi repugnántia nobis accérſerem ſermónis matériam.
	For (as you your ſelf know) our maſter doth often exhort us to ſpend our idle time in ſuch diſcourſes.	Nam (ut tute nôſti) præcéptor ſæpè nos exhortátur, ut noſtrum ótium ejúſmodi ſermónibus impendámus.
S	**Truly it is good leaſure which is ſpent in honeſt buſineſs.**	*Bonum ſanè ótium, quod honéſto in negotio conſúmitur.*
R	Hitherto belongs that wiſe ſpeech of *Africanus*, who	Huc pértinet illud *Africáni* Apophthégma, qui dicébat

	faid, that he was never lesse at leasure than when he was at leasure; as we learned out of *Tully*.	se *nunquam minùs otiósum esse, quam cùm otiósus esset*; ut ex Ciceróne didicimus.
S	But now time puts us in mind to make an end of this discourse.	Sed jam tempus monet ut huic sermóni finem imponámus.
R	You do well to put me in mind.	Rectè mones.
	For perhaps the Supper tarries for you at home.	Fortasse enim *tuâ causâ cœna tardátur domi.*
S	We shall say more (if God permit) at our next meeting	*Plura* (si Dóminus permíserit) *in próximo congréssu.*
R	I wish you a good night.	Precor tibi noctem prósperam.
S	And I wish you	Et ego tibi (*étem.*
	Sweet sleep and quiet rest.	*Plácidam per membra qui.*

	Col. 30. The Monitor. *Desidérius.*	Col. 30. Nomenclátor. *Desidérius.*
N	I cannot sufficiently wonder that you are no more diligent.	Non satis mirári possum te nón esse diligentiórem.
D	Wherein do you see me negligent?	Quâ in re vídeor tibi négligens?
N	Because you are never almost here in time in a morning; and thereupon it is that you are set down in the bill almost every day	Quod manè ferè nunquam ades in témpore; atque indè fit ut *penè quotidie notéris in Catálogo.*
	Why are you so sleepy?	*Cur tu es ádeò somniculósus?*
D	I am naturally so inclined.	*Mea sic fert natúra.*
N	Correct that nature, that is, that fault of nature.	Córrige natúram istam, hoc est, natúræ vítium.
	What good hath that saying of our *Cato* done you?	Quid tibi profuit Catónis nostri dictum? What

D What saying I pray you?
N *Wake alwaies more, and be not given to sloth.*
D **May no more**; I remember it well.
N It doth you no good to remember, unlesse you make use of it.
D I wish we could as readily make use of this and other wholesome precepts to live wel, as we can readily get them by heart!
N That I may confesse the truth, **it is far more easie to command, than to perform**; yet we ought **to strive**, that either by admonitions or intreaties, we may benefit something, and **become better every day than other.**
D He that doth not that, is in **a desperate condition.**
But **nothing is harder to be amended than a vice that is natural.**
N **Almost all vices are natural to us, and unlesse Gods goodnesse did preserve us, we should all be very wicked.**
D What must we do then?
N We must **fight manfully** with our vices.
D Under whose command?
N Of God himself.

Quodnam quæso?
Plus vigila semper, nec somno déditus esto.
Né plura; ego probè ménimi.
Nihil prodest meminisse, nisi ad usum tuum accómmodes.
Utinam & hoc & ália præcépta salúbria tam facilè ad bene vivendi usum transferamus, quàm ea facilè edíscimus!
Ut verum tárear, *præcipere quàm præstáre multò est facílius.* Sed tamen *eníti* debémus, ut vel mónitis vel précibus proficiámus áliquid, & *indies evadámus melióres.*

Qui id **non facit**, *ejus salus desperánda est.*
Sed *nihil difficilíus emendátur, quàm naturále vítium.*

Omnia ferè vítia nobis sunt naturália: & nisi Dei bónitas serváret nos, essemus omnes sceleratíssimi.

Quid ígitur faciéndum?
Fórtiter cum vitiis nostris *pugnándum* est.
Quo duce?
Deo ipso.

D	With what weapons?		Quibus armis?
N	With divine and spiritual.		Divínis & spirituálibus.
D	And where I pray you are they found?		Ubi tandem inveniúntur?
N	In the Epistle of St. *Paul* to the *Ephesians*.	45	In Epistolâ Sancti *Pauli* ad *Ephesios*.
D	In what chapter?		Quoto cápite?
N	The sixth.		Sexto.
D	What if I do not understand the place of my self?	50	Quid si per me locum non intelléxero?
N	**You will not quite understand it I know very well**; but you may ask of our Master.		*Non omníno intélliges satis scio*; sed præceptor erit consuléndus.
D	What if you be there with me?		Quid si mecum adfúeris?
N	**I will be there, I am resolved**; but **I must take the opportunity**	55	*Adésse volo, certum est*; verùm *captánda erit opportúnitas*.
D	We will advise about this then another time.		De hoc igitur áliàs consílium capiémus.
N	When will that be?	60	Quando istud erit?
D	The next Wednesday, if you think good.		Próximo die Mercúrii, si tibi ità videtur.
N	At what a clock?		Quotâ horâ?
D	**At one in the afternoon.**		*Post merídiem primâ.*
N	**I like your resolution.**	63	*Placet senténtia.*
D	Let us now begone then.		Nunc igitur discedámus.

	Col. 31. *Trapezíta. Raimúndus.*		Col. 31. *Trapezíta. Raimúndus.*
T	Is it lawful to **requite evil with evil?**		Licétne *malum málo repéndere.*
R	Why do you ask that?		Cur istud quæris?
T	That I may answer them that contradict me in this point.	5	Ut iis respondere possim, qui hâc in re mihi contradicunt.
R	**You have asked me in**		*Breviter interrogásti re-*

brief

brief, and I will answer you in very brief; It is not lawful.

spondébo brevíssimè. Non licet.

T Why not?

Cur non?

R Because Christ forbade us, and after him the Apostles.

Quia vétuit Christus, & post eum Apóstoli.

T What must we do then?

Quid ígitur faciendum est?

R We must requite evil with good.

Malum bono compensándum.

T Is it not sufficient to requite good with good?

Annon súfficit bonum bono repéndere?

R It is not sufficient indeed for a Christian.

Non latis Christiáno quidem.

T Why so?

Quamobrem?

R For it behoves a Christian to imitate Christ his master.

Nam Christiánum oportet Christum præceptórem imitári.

T What did Christ in that kinde?

Quid fecit Christus in eo génere?

R He healed him who had buffeted him; he prayed for them who crucified him; and many such things as these did he.

Sanávit eum qui ipsi cólaphum impégerat; precátus est pro iis, qui ipsum in crucem sustúlerant;ália item multa fecit ejusmodi.

T Doth he do nothing then, that requiteth one good turn for another?

Nihilne ígitur facit, qui grátiam pro grátiâ rependit.

R He doth as much as the Heathen do.

Tantum facit, quantum fáciunt Ethnici.

T What do they?

Quid illi fáciunt?

R They love their friends, and requite a favour to them from whom they received one.

Amícos díligunt, & réferunt grátiam à quibus accepérunt.

T No more?

Nihilne amplius?

R No; for what more can you expect from them

Nihil; nam quid ámplius expéctes ab iis qui vethat

that know not the true God.

T What do they to their enemies?

R They persecute them all the waies they can.

T Is it a sin in a Christian?

R If it be not lawful, (as I have now proved to you) conclude it to be a sin.

T But (as the Proverb goeth) *Force by force resist we may.*

Which saying a certain new Poet hath interpreted also more at large in these words.

Laws force by force, and wound by wound,
Permit us to repel.

What say you to this?

R Truly the laws of the Heathens do permit it, but Gods law speaks far otherwise.

T What is Gods law?

R The same that Gods word.

T Is it therefore a sin, whatsoever is done against the Word of God?

R Without doubt it is a sin.

T Can you prove that out of Gods Word?

R What can I alse? as easily as can be.

T Bring me some proofs, I pray you.

R Do you not believe that which every body granteth.

rum Deum non noverunt.

Quid faciunt inimicis?

Quibuscunque modis possunt eos persequuntur.

Estne Christiano peccatum?

Si non licet, (ut jam tibi probavi) conclude id peccatum esse.

Arqui (ut vulgò dicitur) *Vim vi repellere licet.*

Quam sententiam novus quidam Poeta, etiam latius interpretatus est his verbis.

Pellere vim vi jura sinunt; & vulnere vulnus.

Quid ad hoc respondes?

Istud quidem permittunt Ethnicorum leges, sed lex divina longè aliter loquitur

Quid est divina lex?

Idem quod Dei verbum.

Quicquid ergò fit contra Dei verbum estne peccatum?

Procul dubiò peccatum est.

Protesne ista probare ex divinis literis?

Quid ni possim? nihil facilius.

Adfer mihi (quaeso) *sententias.*

Non credis id *quod est omnibus in confesso?*

Yes

T Yes indeed, I do verily believe it.

Imò verò indúbitanter credo.

R What need we any proofs then?

Quid ígitur opus eſt teſtimónijs?

T That I may give a ſure answer to them that gainſay it.

Ut contradicéntibus certò reſpondére poſſim.

R You conceive of it aright; but becauſe you cannot get it by heart out of hand, tarry whileſt I ſet them down in a little paper, in which alſo ſhall be the quotation of the places that you may ever point it out with the finger to whom you pleaſe.

Rectè intélligis; ſed quia non poſſis ex témpore memóriæ mandáre, expécta dum tibi deſcríbam in chártulâ in quâ étiam ſit *locórum annotátio*, ut poſſis quibus voles étiam *digito demonſtráre*.

T Very good counſel on a ſudden: how much more convenient ſhall this be for me!

Optimum ex témpore conſilium: quantò iſtud mihi commódius fúerit!

For ſo I ſhall get it without book at my leaſure, that I may have it in readineſs as need ſhall be.

Sic enim *per ótium ediſcam*, ut ad manum hábeam quóties erit opus.

But when will you give it me?

Sed quando mihi dabis?

R Come again hither to me to morrow (if you pleaſe.)

Cras (ſi libet) *huc ad me revértere*.

T At what a clock?

Quotâ horâ?

R About a clock in the afternoon.

A meridie primâ.

T I am ſatisfied, farewel in the mean time.

Sat hábeo; intérea vale:

R The Lord God habe you in his keeping.

Te ſervet Dóminus Deus.

Col.

	Col. 32. *Grimóndus. Blevétus.*	Col. 32. *Grimóndus. Blevétus.*
G	Will you buy this girdle?	Vis émere hunc cíngulum?
B	Why should I buy it? one is enough for me; but why will you sell it?	Cur émerem? unus mihi satis est; tu verò cur vis véndere?
G	Because I have two.	Quia sunt mihi duo.
B	And yet you may not sell it unlesse **you will hazard a beating.**	Nec tamen licet ut vendas, nisi vis *in pœnam incúrrere.*
G	What doth hinder me to sell my own things?	Quid verat me véndere res meas?
B	You have nothing yet of your own.	Nihil adhuc tuum habes.
G	What now, nothing? how prove you that?	Eho, nihil? unde probas istud?
B	Because you are not yet at **your own liberty,** but **under your fathers command**; to be short, will you hear in brief that you may not do it?	Quia nondum es *tui juris,* sed *sub patris potestate*; dénique vis audíre brévi ter tibi istud non licére?
G	**I am willing with all my heart.**	*Máximè velim.*
B	There is a **School-order** concerning this, whereof this is the meaning; Let not children sell any thing, nor buy, nor change, nor alter the property of a thing by any other means without their Parents consent. He that shall do otherwise, shall be whip't.	De hoc *lex* est *Scholástica,* cujus hæc est sententia; Pueri injussu parentum nec vendant áliquid, nec emant, nec permútent, nec aliénent quovis álio modo. Qui contrà fecerit, verbéribus plectétur.
G	**I know that well enough**; but I would try	*Istud non ego ignorábam*; sed volébam periculum

whether you were constant in observing orders.

B **You are a dissembler then.**

G I see no harm in this dissembling; do you construe it ill?

B No indeed: for you have not hurt me.

G What if I had hurt you?

B I would have taken it patiently, as it becomes a Christian.

G I wish we could thus endure all adversities for Christs sake, who for our salvation-sake endured every thing!

B We shall be sure to bear them, if **we set his example alwaies before our eyes.**

G Truly that is an hard matter.

B Nay it is impossible, unlesse his Spirit alwaies assist us; which we must obtain by our daily prayers.

G Oh with what pleasant discourse have we spent this little leasure!

fácere an constans esse in obsérvándis légibus.

Tu igitur es simulátor.

In hâc simulatióne nihil vídeo esse mali: num tu interpretáris malè?

Mínimè verò; nihil enim nocuísti mihi.

Quid si nocuíssem?

Tulíssem æquo ánimo, ut Christiánum decet.

Utinam advérsa ómnia sic feramus propter Christum, qui nihil non tulit salutis nostræ causâ!

Ferémus certè, *si exémplum ejus semper nobis proponámus ob oculos.*

Difficile id quidem est.

Imò impossible, nisi illius Spíritu semper adjuvémur; quod assíduis précibus est impetrándum.

O quàm suavi sermóne tantillum otii consúmpsimus!

Col. 33. *Sartor. Odetus.*	Col. 33. *Sartor. Odétus.*
Have you said your prayers at home to day?	Ecquid hodie precátus es domi?
Why do you ask that?	Cur quæris istud?
Because **you was not at morning-prayer.**	Quia *non interfuísti matutínæ precatióni.*

How

O How know you?
S I took notice.
O But you are not the monitor.
S I am not.
O Why then did you take notice?
S Because you are my very good friend.
O What then?
S I shall be sorry to see you whipt.
O What? was I set down in the note?
S What, do you make any question?
O Did no man make an excuse for me, when the bill was called?
S No body, that I know of.
O If you love me so dearly (as you say) why did not you your self make an excuse for me?
S What excuse should I have made?
O You should have devised something.
S Should I have told a lie then?
O What then?
S But to lie is forbidden by the Word of God.
O I confesse it, but that was a light lie.
S We must think nothing light with which God is offended.
O I cannot deny that; but he

Qui scis?
Observavi.
Atqui tu non es observator.
Non sum.
Quamobrem igitur observabas?
Quia es mihi charissimus.
Quid tum?
Dolebit mihi si vapulabis.
Quid? an ego notarius fui?
Etiam dubitas?
Cùm recitaretur Catalogus, nemo me excusávit?
Nemo, quod sciam?
Si me tantópere amas (ut dicis) cur tute non excusásti me?
Quid causæ dixissem?
Commintus esses aliquid.
Ergò mentitus essem?
Quid indè?
Sed ex verbo Dei mentiri vétitum est.
Fáteor; sed erat *leve mendácium.*
Nihil leve judicándum est quo Deus offenditur.
Negáre id non possum: sed

will easily forgive us these small faults for Jesus Christs sake, who is our Mediator and Advocate. For **what one is there amongst a thousand that doth not sin every day very often?**

lévia ista facilè remittet nobis propter Iesum Christum, qui est deprecátor noster & advocátus. Nam *quotusquisque non peccat quotidie saepissimè?*

8 Truly none, moreover we scarcely pray, or do any good work, in wch there is not **some shew of sin.**

Profectò nullus; quinétiam vix precámur, aut áliquid boni operámur, in quo non insit *áliqua peccáti species.*

9 What then should become of us, if God were not ready to forgive us? whereupon also praying daily, we say, *Forgive us our trespasses.*

Quid ergò futúrum esset nobis, nisi Deus facilè ignósceret? unde & quotidie precántes dicimus, *Remítte nobis débita nostra.*

10 We ought not to make any question, but he will forgive us, if we seriously and truly acknowledge our faults, if we **heartily beg pardon**, and believe that we are pardoned.

Nihil dubitáre debémus, Quin remíttat, si errára nostra lériò & verè agnoscámus, si *ex ánimo petámus véniam*, si fidem habeámus nobis ignósci.

11 What remains then? That remains, that we neither delight in our sins, nor persist in them, nor **commit sin maliciously, wittingly**, and **on purpose.**

Quid *ígitur* restat? Illud restat, ut neque delectémur peccátis, neque in iis persistámus, neque *malitiosè, scienter & de industriâ peccátum committámus.*

For there are too many things which we do amisse through the infirmity of our flesh, and also through ignorance.

Nimis enim multa sunt quæ per carnis infirmitátem peccámus, & étiam per ignorantiam.

I make no question touch-

Nihil dúbito de peccátis iling

ing those sins which we commit through the infirmity of the flesh, such as was *Peters* denial of Christ.

lis, quæ ex carnis imbecillitáte perpetrámus qualis fuit *Petri* abnegátio.

But **how comes it to passe**, that we sin also through ignorance?

Sed *qui fit*, ut peccámus per ignorántiam?

S Touching this you have Sr. *Pauls* example, who writing to *Timothy*, doth openly professe in his former Epistle, that though he had persecuted the Church of God, yet he had obtained mercy, because he did it ignorantly.

De hoc *Pauli* exémplum habes qui scribens ad *Timótheum*, in priore Epistolâ palàm profitétur se, quamvis Ecclésiam Dei persecútus fúerit, tamen véniam esse consequítum, quia ignórans id fecerit.

O You have abundantly satisfied me in this example; (for I also remember that I have read it,) but do you know in **what chapter of the Epistle** it is written?

Isto exémplo mihi abundè satisfecísti; (nam & ego id legísse mémini,) sed scin' tu *quoto Epistolæ capite* id scriptum sit?

S Truly **I do not use to trouble my memory** in retaining the numbers of the Chapters; I think it sufficient at this time, to note some sentences as it were hastily which I may get by heart, if I can steal any leasure in the mean time, from my daily employment at my present studies.

Equidem *non soleo vexáre memóriam* in retinéndis cápitum númeris; Mihi hoc témpore satis esse vidétur aliquot sententias quasi raptim annotáre, quas memóriæ mandare liceat, si quid intérdum ócii suffurári possim ex quotidiánâ studiórum præséntium occupatióne.

P **I wish I could do so too!**

Utinam ego quoque id fácere possem!

Wha

S What hinders you?

O I have much ado **to give my Master content in my School-exercises**, so far am I from having any time granted to bestow on other studies.

S Truly we are sufficiently imployed every day, yet we must endure these things, so long as God and our Parents shall think it necessary for us.

O Therefore do I willingly undergo and endure all such kinde of pains.

S With what hope do you endure them?

O Because I hope it will come to passe, that they may be the first steps, by which I once attain to greater matters.

S But of these things more at large at another time; **Now let us mind what we have in hand.**

O What is that?

S Do you not hear the bell ring to the Supper?

O You tell me of a good ringing, **I began to feel my self hungry just now.**

S Verily, because **you went past your dyning.**

O I wish I could alwaies as easily forbear it, as I was willing to be without it to day.

Quid impedit?

Vix ego queo *satis præceptori fácere in exercitatiónibus Scholásticis*, tantum abest ut aliis stúdiis áliquid témporis impertíri concedátur.

Satis profectò quotídiè sumus occupáti; sed hæc tamen ferénda sunt, quamdiu nobis opus esse, ipsi Deo & paréntibus nostris visum fúerit.

Ego propterea libenter fero ac tólero omnes ejusmodi labóres.

Quâ spe tóleras?

Quia futúrum spero, ut primi sint gradus, quibus ad majóra aliquando pervéniam.

Seò de his áliàs plúribus; *Nunc agámus quod instat.*

Quid istud est?

Audin' tu ad cœnam signum dari?

Bonum signum nûntias; *jam sentiebam esúriem.*

Nimirum quia *meréndam prætermisisti.*

Utinam eâ tam fácilè semper abstinére possem, quàm hódie cárui libénter.

S But I am not willing to be without it, unleſſe I be very buſie.

Ego verò non libenter eáreo nisi *occupátus necessário negótio.*

Col. 34. *Phrygio. Stephen.*

Col. 34. *Phrygio. Stéphanus.*

P God ſave you, you gadder abroad that art very buſie muſing

Salve *ambulátor operatiſſime.*

S And God ſave you that ſit ſo ſtill, and art ſo very buſie.

Et tu ſalvus ſis, ceſſátor occupatiſſime.

P Are you well, my *Stephen?*

Satíne rectè vales, mi Stéphane?

S Yea very well, ſuch is Gods goodneſſe towards me.

Imò rectiſſimè; quæ eſt Dei óptimi máximi benígnitas.

P Truly I am heartily glad, and exceedingly reioyce you are ſo welcome hame. Where habe you been this whole yeare?

Equidem ex ánimo gáudeo, tibíque vehementer grátulor réditum iſtum incólumem. Ubi fuiſti hoc toto anno?

S In *Italy.*

In *Itália.*

P Why did you reſolve to go thither?

Quam ob cauſam ánimum induxeras illûc proficiſci.

S Becauſe of the fame of the country, touching which ſo many things are reported every where.

Ob fa mam regiónis, de qui tam multa multa ubíque prædicántur.

And you know well enough how greedy we are of novelties.

Nec ignóras, quàm ſimus rerum novárum cúpidi.

P Our nature is ſuch; but what have you found there?

Sic eſt natúra comparátum; ſed quid illíc invenisti?

S Truly a great many more things than I heard reported.

Certè multò *plura quàm ex fámâ audíveram.*

P But (I beleeve) you ſaw many things which you had no mind to ſee.

Sed multa (credo) vidiſti, quæ minimè vellet.

Yes

S Yes indeed, **wicked doings**; but as for the countrey, it is a land very fertile, very much abounding with all kinds of the best fruits, and especially with the **gallantest wine**

P Forsooth that thing pleased you above all.

S That I may say the truth, it did wonderfully please my palate. For what like do you say this wine of ours is? you would verily call it small wine, if you compare it with that

P **A fine subject** then of praising God did present it unto you from thence.

S A very fine one.

For thus I did oft-times think with my self; Lord God, how good art thou, that hast loved us so as to afford us dainties! For thou hast not only made us such things as the earth brings forth of it self for our sustenance; but also so many kindes of most delicate things, which if we use them moderately and with thanksgiving, they both sweetly nourish our body and marvelously chear up the mind it self.

Nempe *scésera*; sed quod ad regiónem áttinet, terra est longè fertilíssima, omni optimórum frúctuum génere valdè abúndans, præcípuè *vino præstantissimo*.

Scílicet ea potíssimum res tibi arridébat.

Ut verum fáteat, mirè afficébat palátum, nam quale dicas hoc nostrum vinum esse? villum verè dicas, si cum illo cómpares.

Inde ergò tibi se offerébat *pulchrum* Dei laudándi *argumentum*.

Pulchérrimum.

Sic enim sæpè cogitábam; Quàm bonus es, Dómine Deus, qui nos amavísti usque ad delícias! Non solùm ea creásti nobis ad victum, quæ terra sponte suâ producit; sed étiam tot génera rerum delectissimárum; quæ si moderátè sumámus, & cum gratiarum actióne, & corpus suavíssimè nútriunt, & ipsum ánimum mirificè exhilarant.

O with what words, or with what works may we worthily enough glorifie thy name, O Lord! To conclude, **I was so rabidly addicted in my mind**, that I desired nothing more, then to have the praises of God ever in my mouth, but (alas!) by one thought or other every like comming in my mind, that fire was quenched by a little and little,

O quibus verbis, quibus operibus satis dignè glorificémus nomen tuum, Dómine! Dénique, *sic afficiébar ánimo*, ut nihil magis cúperem, quàm divínas laudes semper in ore habére, sed (proh dolor!) áliis atque áliis subínde cogitatiónbus, ignis ille paulátim extinguebátur.

P That is no new thing with me, for such a thing as that doth oft use to befall me.

Istud apud me non est novum; nam sæpè tale quid mihi solet accídere.

S Such is the inconstancy of our nature.

Ea est natúræ nostræ inconstántia.

P We have experience of this almost every hour, but what I pray you did you do in your *Italy*.

Horis ferè ómnibus istud experímur: sed quid tandem in egísti in tuâ *Itália*?

S I visited some of the more famous cities for my mind's sake, and I studied a pretty while too in some places.

Invísi, ánimi grátiâ, áliquot urbes celebrióres, alícubi étiam studui aliquandiu.

P What cities went you chiefly to see?

Quas urbes visísti potíssimum?

S Truly I saw a many as I went along, but **I did take a leasurely view but of a few**, to wit, *Genoa*, *Florence*, *Venice*, and last of all that *Rome*, which was called in times past the head of the

Multas quidem vidi in tránsitu: sed *paucas contemplatus sum otiósus*; nimirum *Génuam*, *Floréntiam*, *Venétias*, dénique *Romam* illam, quæ olim mundi caput dicebátur, nunc autem est ómnium

world;

world, but is now the fountain and original of all abominations.

abominationum fons & orígo.

P Did you see that great beast?

Vidístine magnam illam béstiam?

S I saw him by the by when he was carried up and down the streets; (as I suppose) for a shew.

Vidi *obiter.* cùm per *vicos* (opinor) *spectáculi grátiâ portarétur.*

P But (that we may come to the purpose) in what towns I pray you did you tarry to mind your studies.

Sed (ut ad rem) in quibus tandem óppidis commorátus es studiórum grátiâ?

S As I came back from *Rome*, I passed thorough *Bononia*, *Pándua* and *Millain*. In every one of these towns, I spent about three months in several sorts of studies.

Romá rédiens, transívi *Bonóniam*, *Patávium*, *Mediolánum*. *In* eórum oppidórum singulis *ménses circiter tres versátus sum* in vário literárum génere.

For I had a mind to taste (as it were) a little of every one.

Vólui enimè singulis paúcula quasi degustáre.

P But what strange matter did you see in so many most famous towns?

Quid autem vidísti novi in tot celebérrimis óppidis?

S Do you ask? all things almost did seem strange to me; but it would be too long to tell you all, especially now when I am to haste some whither else.

Rogas? ferè ómnia mihi nova videbántur: sed longum foret omnia tibi narráre, præsertim nunc cùm mihi est áliquò properándum.

P Whither I pray you?

Quò tandem?

S To my Uncle, that invited me to Supper.

Ad pátruum qui me ad cœnam invitávit.

P I will stay you no longer

Nolo igitur te remorári:

then; but when may we talk more at leasure together?

diúrnis; sed quando licébit nobis magis otiósè confabulári?

S To morrow after dinner, if you will.

Cras à prándio si volúeris.

P And truly I desire so.

Ego verò id percúpio.

S Tarry for me then in your chamber till one of clock.

Ad horam igitur primam *expécta me in cubículo.*

P I will do so, it is a fit time for our drinking.

Fiet, hora est ad meréndam opportúna.

Col. 35. The Master. The Usher.

Col. 35. *Magister. Hypodidáscalus.*

M What? have you sufficiently considered what we had speech of betwixt us of late?

Quid? quod hisce diébus inter nos egerámus satísne cogitásti?

H I have considered it over and over.

Etiam atque étiam cogitávi.

M Do you like the prefer which I made you?

Ecquid placet tibi conditio quam óstuli?

H Yes.

Máxime.

M What? doth my table or diet content you?

Quid? mensa, seu convictus?

H I lack nothing in that matter.

Nihil in eâ re desídero.

M What want you then?

Quid restat igitur?

H That (if it be no trouble to you,) you would appoint me what services I should do for you.

Ut (si tibi non molésium est) *præscríbas mihi quæ óperas à me tibi præstári velis.*

M That is but very fair: hear therefore the main heads of the duty, where of this is the first. Every morning to take diligent care, that all my

Id verò est æquíssimum; áccipe igitur præcípua officii tui cápita, quorum hoc primum est. Quotídie manè diligenter curáre ut omnes domé-

Tablers

Tablers **get up in due time, respecting the winter and the summer-season.** After they are up, let them look to those things which concern the dressing and cleanliness of the body, and last of all, that they be at private prayers.

The second is, to bring them three times a day into the hall that is, at morn, and before eleven of the clock, and three in the afternoon. There (unless I my self be present) to tarry till some of the Teachers come; in the mean time to see the bils called, and that prayers be said in like manner to observe diligently, whether any of the Teachers be away from his seat; if any one be away, to come and tell me presently, or **to do what he should do.**

The third, is to stay with the borders, as oft as they are not taught in the schools; in the mean time to teach the lesser boyes to write and read, and to hear other boyes repetitions, so far as time & opportunity will give leave: Last of all, to keep

stici mei discípuli, *matúrè cubitu surgant, pro ratióne témporis cùm hybérni, tum æstívi.* Ubi surrexerint, ea curent quæ ad cultum & munditiem córporis pértinent; postèmò, & adsint privátæ nostræ precatióni.

Secundum, ter quotídie in aulam deducere, manè scilicet, & ante horam undécimam, ac tértiam pomeridiánam. Illic (nisi égomet ádero) expectáre, donec áliquis ex doctóribus adfúerit; interéa curáre recitándos catálogos, & precationem dicéndam; item observáre sedulò, num quis ex ipsis doctóribus absit ab auditório suo; si quis abérit, mihi statim renuntiáre, aut *ejus partes ágere.*

Tértium, manére cum púeris domésticis, quóties non docéntur in scholis; interéa minóres ad lectiónem & Scriptúram instrúere, cæterorúmque repetitiónes audire quantum tempus & opportúnitas patiétur; omnes dénique in officio reti-

them all in order, to admoniſh, blam, chide, & whip them too, when there ſhall be need.

The fourth is, to lead them in order to Sermons on holy-daies, and to lead them back again home in like manner.

The fifth, as oft as they ſhall have liberty to play, to mind ever and anon, that they do or ſay nothing unbefiting their duty and good manners.

The ſixth, **to help them with the money** which I ſhall put into your hands, to paper, pens, ink, and certain other neceſſaries only of a ſmall value, and to ſet them all down into **a book of accompts**.

And that is wont to be done eſpecially on *Wedneſdays* and *Saterdays*.

The ſeventh, to be careful of ſuch things as concern their books, clothes, and ordering of their bodys, that is, ſometimes to call them to account about their books and cloths, and have reſpect to their health and ordering of their body, and ſuch things as thoſe to be heeded and look'd after,

nére, admonére, argûere objurgáre, *virgis* étiam, ubi opus ſûerit, caſtigáre.

Quartum feriátis diébus eos ad ſacras conciónes órdine dedúcere, ac domum ſimiliter redúcere.

Quintum, quóties ludere permiſſum erit, ſubinde obſervàre, ne quid præter offcium & bonos mores vel factis, vel dictis admittant.

Sextum, *ſuppeditare illis ex pecúnia*, quam tibi in manus dabo, chartam pennas, atraménta, & alia quædam duntáxat parvi prétii neceſſária; eáque ómnia *in expenſorum cádicem* referre.

Id autem *Mercúrii* & *Sábbati* potiſſimum diébus fieri ſolet.

Séptimum, quæ ad eórum libros veſtiménta, & curam córporis pertinébunt non negligere; hoc eſt, intérdum ab illis librorum & veſtimentorum ratiónem exígere, valetúdins, & cultûs córporis ratiónem habére & ália ejúſmodi, (in púeris præſertim minóribus,) curánda eſpe-

especially among the lesser boyes.

The eighth, to teach the boyes, both in my forme, and in the rest, except the three uppermost, if at any time there be any necessity.

The nineth is, to help me sometimes (if need shall be) both at home and abroad in my private businesses.

Thus far you have heard what services I would have you do, and what I am wont to require of my other Ushers in the house, yet will I not be such a severe Exactor of them all, but I my self, as my leasure serves, will ease you of some things, in which I will supply your place.

Understand you all these things?

H Truly I have diligently minded them all; but I intreat you one thing, that to help my memory, you would give me a little note of them, and withal a little time, to think, and to consider upon them.

M How much time do you desire?

H One natural day, *i. e.* four and twenty hours.

& obſervánda

Octávum, docére púeros tum in claſſe meâ, tum in cæteris, præter tres ſuperióres, ſi quando neceſſitas poſtulábit.

Nonum, interdum (ſi opus ſúerit) me & domi & foris, in privátis negótiis adjuváre.

Háctenus audiſti quæ mihi abs te præſtári velim officia, quæque étiam ab áliis domeſticis hypodidáſcalis exígere ſóleam; eórum tamen ómnia non ádeò ſevérus exáctor fúero, quin ipſe, *quóties per ótium licebit*, áliqua tibi remíttam, in quibus *ego* quaſi *vicárii partes agam.*

Intelléxtin' hæc ómnia?

Ego verò diligenter ómnia; ſed unum te oro, ut, ad memóriam renovándam, des mihi eórum commentariólum, & ſimul cogitándi ac déliberándi ſpatium.

Quantum temporis póſtulas?

Diem unum naturálem.

But

M But I will allow you two. In the mean time you shall go on (as you have begun) to talk and tarry with us without any cost of yours, as freely as if you were at your own home.

Ego verò duos integros dabo. Interea (ut cœpisti) nullo tuo sumptu nobis perges convivere & commorari, *tam liberè quàm si esses domi tuæ.*

H This is very kindely done of you; wherefore I am a great deal the more beholding to you

Istud non sine humanitate facis; quo fit *ut majori beneficio me devincias.*

M You shall have the note which you desire after dinner, as fast as I can write it you with my own hand.

Habébis à prándio quod requiris commentárium, cùm primùm meâ tibi manu conscripsero.

H What if you should dictate it to me.

Quid si mihi dictáres?

M I had rather write it my self; lest any thing should perhaps otherwise slip me.

Malim égomet scribere, *ne quid* fortè inter dictándum *excidat.*

H Do as you please.

Ut libet.

Col. 36. *Quæstor. Benignus.*

Col. 36. *Quæstor. Benignus.*

Q How sorry am I, that I was not at your repetition in the morning!

Quàm dóleo me non interfuisse manè repetitióni vestræ!

B Why came you not sooner to the School, as you use to do?

Cur non venísti in ludum citiùs, *ut* ferè soles?

Q Wo is me poor boy! I got not up soon enough.

Me miserum! non surrexi in témpore.

B Why so?

Quámobrem?

Q Because no body awaked me:

Quia nemo me expergefecit

Who

B	Who uses to call you up?	Quis te solet excitáre?
Q	Our host, or his maid: but when he is away, the maid doth oft-times forget, or certainly doth not heed.	Hospes noster, aut ejus ancílla: sed absénte illo, ancílla sæpè oblivíscitur, aut certè négligit
B	Where was your host?	Ubi erat hospes?
Q	He was gone abroad very early about his businesse, as I understood afterwards.	*Sub auróram* prodíerat ad sua negótia, ut *póstea rescivi.*
B	What doth your Hostesse? doth she look to nothing?	Quid *hóspita?* nihílne curat?
Q	What do you think she should look to?	Quid putas eam curare?
	Every day after she is up, she is alwaies busie, partly in looking to her little children, and partly in other houshold occasions.	Quotídie ex quo surréxit, semper inténta est partim curándis filiolis, partim cæteris doméstícis rebus.
B	Have you no schollars to your chamber-fellows?	Nullósne habes contubernáles scholásticos?
Q	None at all.	Prorsus nullos.
B	Alas poor boy, that hast no body to confer withal about your studies!	Ah puer infœlix, qui néminem habes quocum de studiis cónferas
Q	My condition, as far as I suppose, is very miserable because of that.	Ob eam rem mea est misérrima condítio, quantum ego judíco.
	For I cannot study as I would my self, for such a company of market-folks that use that house, and make a noise about me all the day long.	Non enim possum arbitrio meo studére propter *tantam mercatórum turbam, qui domum illam frequentant,* & mihi toto die óbstrepunt.
B	Have you not a chamber to your self?	Non habes tibi cubiculum?

What

Q What am I better to have one? For it is so close to the steps, and the turn-pair of stairs, that a Cat cannot so much as go up or down but I can hear her.

Quid mihi prodest habére! Est enim ità conjúnctum *gradibus* & *cochleis*, ut *nè felis quidem aut ascéndat, aut descéndat, quin feriat aures meas áliquis strépitus.*

B Certainly it is a great deal of trouble.

Magna profectò *molestia.*

Q But that is a great deal more, that above my chamber there is a very large room, where wares are laid up; whence it is that some great packs are carried either in or out every like.

Illa verò multò major, quòd supra meum cubiculum est *amplissimum concláve*, ubi merces, asservántur; Unde fit ut *horis ómnibus* aliquæ graves sarcinæ vel importéntur vel exporténtur.

B O strange! how can you live there?

O Deum immortálem! quómodo illìc potes vívere?

Q What say you? live? I in truth do not live, but rather languish, nor do I ever think my self free but when I am in the School, with you and the rest of our School-fellows.

Quid ais? vívere? Equidem non vivo, sed lángueo pótiùs. Neque aliquam mihi vídeor esse líber, nisi cùm sum in scholâ tecum unâ, & cum cæteris nostris condiscipulis.

B How I pitty your case!

Quàm doleo vicem tuam!

Q I would I might dwell with you in this School-house!

Utinam licéret tecum mihi habitare in his *ædibus scholásticis!*

B I should like nothing better: but what doth hinder thee?

Nihil esset mihi jucúndius: sed quid impedit?

Q My fathers ancient acquaintance with that host of mine.

Patris *vetus amicitia* cum illo hospite meo.

B You should acquaint your

Debéres patrem admoní, father

father with the inconveniences that attend your studies.

de studiórum tuórum incómmodis.

Q. I have oft-times acquainted him, **both by word of mouth, and by letters.**

Sæpè quidem mónui, & *coràm, & per literas.*

B What answer doth he make you.

Quid ille respóndet?

Q. He is made acquainted with it to no purpose, **it is as if one should tell a tale to a deaf body.**

Frustrà monétur: quasi *surdo narrátur fábula.*

B Why so?

Quid ità?

Q. Because he was never brought up at school, and therefore he understands nothing in the way of studies.

Quia nunquam in discéndi ludo versátus est, ideóque institudiórum ratióne nihil intélligit.

B Yet I, if it were my case would **try all means possible to gain my desire.**

Ego tamen, si mea res agerétur, *omnem movérem lápidem,* ut *voti compos efficerer.*

Q. What if the Master himself should write to my father?

Quid si præcéptor ipse ad patrem meum scriberet?

B You could never perswade him that.

Nunquam istud illi persuadéres.

Q. Why not?

Cur non?

B **Because he will not fawn upon any man** to get himself **a company of schoolers.** For he cannot abide any ambition or covetousnesse.

Quia non vult *ambire quémpiam,* ut *discipulórum turbam* sibi cómparet. Abhórret enim ab omni tum ambitione tum avaritiâ.

Q. What then do you perswade me to do?

Quid ígitur mihi faciendum suades?

B I have only one thing to advise you.

Uniçum hábeo consílium.

Q I pray you do not c ncea it from me.

B That thing must be tried by some friends.

Q **I thought of that too sometimes, but I durst neber attempt it.**

B Why do you make any question?

Q **I am afraid this will habe small success.**

B **The issue of a thing is in the hand of the Lord**, but what hurt will it do us to try?

Q Let us try indeed. For (I hope) no harm can come thence.

But I know not what way I should take here.

B Tell me, do you not look that your father should come into this City shortly.

Q I hope he will come very shortly?

B When then?

Q About the first of *July*.

B **It is very well.** Do you know then what is needful to be done?

Q I pray you, teach me.

B See that you severally speak with two or three of your fathers chief friends who are **grabe, and men of fashion**, to wit, that their authority may the rather prevail with your father.

Ne mihi, obsecro, recusea.

Ea res per amicos tentanda est.

Idem mihi quoque aliquando in mentem venerat; sed nunquam ausus sum experiri.

Quid dubitas?

Vereor ut hoc parum succedat.

Rei éxitus in manu Dómini, sed quid tentáre nocébit?

Tentémus sanè. Nihil enim mali (ut confido) inde potest accidere.

At ego nescio quâ ratione hîc utendum sit.

Dic mihi, non expectas ut brevi pater in hanc urbem véniat?

Spero venturum propédiem.

Quando igitur?

Ad Calendas Quintiles.

Optimè est. Scin' igitur quid sit opus facto.

Doce, quæso.

Fac singulatim convéniat duas aut tres ex patérnis amicis præcipuis, qui sunt viri *graves & honorati*; nempe, ut plus valeat eórum autóritas apud patrem tuum.

Ve

Q. You give me good advice; what should I say to them?

Benè mones: quid illis dicam?

B You shall be sure to tell them all the inconveniences that attend thy studies.

Narrábis diligenter omnes incommodi:ráces studió. rum tuó. um.

Q. No more?

Nihílne ámplùs?

B You shall shew them moreover how you may be provided for, that you may redeem the time which you have so wofully lost hitherto at your host's, & that unlesse you be speedily remedied, **you will be forced to give over your book utterly.**

Docébis insuper quonam modo tibi provideri possit, ut tempus rédimas, quod apud istum hóspitem tam misè & háctenus perdidísti; & nisi eo remédio tibi maturè consulatur, *actum esse de studiis tuis & eorum progréssu.*

Lastly, do you not give over putting them in mind, intreating and beseeching them, till you have prevailed with them, to promise you that they will be earnest with your father about your businesse.

Dénique, ne antè desistéris monére, orare, obsecráre, donec persuáseris, ut tibi promittant se actúros esse seriò cum patre tuo negó. ium.

Q. What if they shall refuse?

Quid si recusábunt?

It can scarce come to passe that they should all refuse.

Vix fieri potest, ut recúsent omnes.

It is not a thing likely, especially seeing they all love me passing well, and are so ready to do me any kindeness for my fathers sake.

Non est verisímile, præsertim cùm sint mei amantíssimi, & mihi patris nómine gratificéntur ádeò libenter.

Besides these things, the matter it self will set them

Ad hæc, res ipsa urgébit eos; nempe, tanta stu-

them on; I mean, so great a losse of thy studies.

Q There needs no more words.

diorum tuórum jactúra.

Plúribus verbis opus non est.

By Gods assistance I will go about it at the first opportunity.

Auxílio Dei fretus aggrédiar primo quoque témpore.

B But in the mean time remember to pray to God earnestly, night and day.

ed ínterim memor esto, ut *máximas preces* dies noctésque incúmbas.

Q God willing, I will mind that to the utmost of my ability.

Ipso volénte Deo, *id curábo pro viribus.*

For I know well enough that no counsel will do me good, but so far forth as he shall help me.

Satis enim scio nullum consílium mihi esse profutúrum, nisi quoad ille júverit.

B But now it is time for you to get you home, lest perhaps your host be displeased.

Sed jam tempus est ut domum te recípias, nè fortè hospes offendátur.

Why do you make no more haste?

Quid cessas?

Q I am unbethinking me, for fear I have omitted any thing, whereof I should have put you in mind.

Cógito nè quid prætermíserim, de quo esses admonéndus.

B If either of us remember any thing else, we will discourse of it to morrow at our leasure.

Si quid altérutri nostrùm prætérea occúrrerit, commodióse tractábimus.

Q Farewel then, my *Benignus*, and go on to assist me with your prayers, as you have helped me with your very good counsel.

Vale ígitur, mi *Benígne*, & perge, quæso, me tuis précibus adjuváre, quemadmodum juvísti óptimo consílio tuo.

B All these things are come of

Dómino Deo profectò sum

	the Lord God, who, as he hath given thee counsel, so will he give the issue of it.		omnia, qui, ut consilium dedit, sic dabit effectum.
Q	I trust it will be so.	190	Itù fore consído.
	Farewel again.		Iterum vale.
B	Farewel, O most sweet *Questor*.		Vale, *Quæstor* suavissime.

Col. 37. *Athanásius. Benjamin.*

Col. 37. *Athanásius. Benjamínus.*

A	Is your father gone thus unknown to me, that I could not come and speak with him?		*Siccine, me insciénte, abiit pater tuus*, ut mihi non licúerit eum convenire?
B	Why came you not to his Inne after dinner?	5	Cur à prándio non venísti in diversórium ejus?
A	Because I thought he went but away to morrow.		Quia putábam tantùm cras illum esse discessúrum.
B	I thought so too, but he would not slip an opportunity which offered it self on a sudden.	10	Ego quoque idem arbitrábar; sed nóluit occasiónem prætermittere, quæ se ex témpore obtúlerat.
A	Doth he yet remember that Distich of *Cato*?		Adhúc ille méminit *Catónis* distichon illud?
	The first occasion offered quickly take;	15	*Quámprimùm captánda tibi est occásio prima;*
	Lest thou look after what thou did'st forsake.		*Ne rursum quæras, quæ jam negléxeris antè.*
B	He hath that little work so by heart, that one would think he had spent his whole time in it.	20	Illud opúsculum sic memóriâ tenet, ut in eovideátur ætátem contrivisse.

A	See what the strength of memory is, in those things which we learned in our younger years.	Vide quanta vis sit memóriæ quæ rúdibus annis didicimus.
B	That is *Quintilians* judgement upon this matter, whose words (as I suppose) you remember.	Ea est *Quintiliáni* super hac re senténtia; cujus verba (ut opinor) meministi.
A	I remember them; but (that we may come to the point) **what made your father**, that he went away before he had appointed?	Mémini; sed (ut ad rem,) *quæ fuit patris occásio*, ut antè discésserit quàm institúerat?
B	Some of Lyons, with whom he came hither to the mart.	Quidam Lugdunénses, quibúscum, ad mercátum huc vénerat.
A	Were you there, when he went?	Aderásne cùm proféctus est.
B	**I tarried for him in the Inne.**	*Præstolábar illum in diversorio.*
A	How knew you that he had altered his resolution about his going,	Undè sciébas mutásse consílium de proféctióne?
B	I was at dinner with them when they agreed to take horse, about two of the clock, after they had dispatched their other businesse in the city.	Erám in prándio cùm inter ipsos convénerat, ut expeditis quibúsdam réliquis in urbe negótiis, *equos* sub horam secúndam *conscéndorent*.
A	Touching other matters, hath he got any store of profit according to his mind?	Quod súperest, satísne ex ánimi senténtiâ rem suam serit?
B	He hath thriven so well that he did earnestly presse me, to give God thanks for that matter.	Ità felíciter, ut me ob eam rem ad divínas laudes vehementer hortáns fuerit.

There-

A Therefore (I ſuppoſe) you come back now with good ſtore of money in your purſe.

Tu nunc igitur (opinor) *benè nummátus* redis.

B Do you jeer me?

Méne redes?

A Why ſhould I do ſo?

Cur ego id facerem.

B Becauſe you have a mind to do ſo.

Pro tuâ libidine.

A As if indeed I uſed to jeer, at other folks for my minds ſake.

Quaſi verò ánimi grátiâ ſóleam irridére cæteros.

B But I did think ſo.

Atqui ità putábam.

A You are far miſtaken.

Longè abérras.

B For it is one thing to jeſt and another thing to jeer.

Nam áliud eſt jocári, áliud irridére.

The one is free from fault, and is ſufficiently common amongſt friends, the other is vicious and to be hated, becauſe it commonly comes from contempt.

Alterum caret vítio, éſtque inter amícos ſatis frequens; álterum eſt vitióſum atque ódio dignum, utpote quod ex contemptu ferè proficiſcitur.

Pardon me then.

Ignóſce igitur mihi.

A There is no great fault committed.

Non gravis eſt culpa.

But I pray you tell me, did your father give you no money?

Sed dic, rogo; nihilne tibi pecúniæ dedit pater?

B I did not ſo much as aſk him any.

Nè petivi quidem.

A Yet he gave you ſome of his own accord.

Tamen ſponte dedit.

B A little.

Aliquántulum.

A How much then?

Quantum igitur?

B A very little.

Perpuſillum.

A I pray you tell me.

Dic ſodes.

B Why do you enquire ſo earneſtly?

Cur tam ávidè inquiris?

A That I may bid God give you joy of it, as friends use to do.

Ut *amicórum more* tibi grátuler.

B There is nothing worth bidding God give me joy of it.

Nihil est gratulatióne dignum.

A Confesse what it is without any more ado.

Fatére tandem quid sit.

B But five pence.

Soli asses quinque.

A Who, so little? O you fool, that could'st not ask two or three shillings.

Hui, tantillum? O stulte, qui non petieris duos aut tres decusses argénteos.

B I durst not.

Non ausus sum.

A What was you afraid on?

Quid verebáre?

B That he would utterly deny me, and take it ill that I should ask.

Ut planè denegáret, atque ægrè ferret quod péterem.

A He would never have done so if you had but told him the reason why you asked.

Nunquam id feciſſet, atque do petendi causam addidisses.

B I think so indeed, but what reason could I have alleged?

Credo équidem, sed quid causæ attulíssem?

A Do you ask me? are there not six hundred things that scholars occasions have need of?

Rogas? nónne sunt res sexcénte *quibus indiget usus scholásticus?*

B There are many things I confesse.

Multæ sunt fáteor.

A But have you such store of all things, that you want nothing?

Tu verò, ádeóne abúndas rebus ómnibus, ut tibi desit nihil?

B No, I want a great many things, but such as I can be well without.

Imò desunt plúrima; sed quibus fácilè cáream.

A Besides my father knows

Præterea satis novit pater

well

well enough what I want, both for my ſtudies, and for my diet and apparel.

A He knows indeed, but he hath many other things to look after, and to think on.

B I believe he hath **a ſpecial care of his children**

A But you are too far off from him.

B **Suffer me to tell out my tale.**

A Well, I give you leave.

B My father knows too, I am **not yet fit to uſe money well.**

A Why not? have you not age and diſcretion enough for that matter?

B **I am a great way off from that.** Therefore my father hath given order to my Maſter, to allow me all things requiſite for my maintenance and ſtudies: for which occaſion he **lets him have as much money as ſerves the turn.**

A Be it ſo.

B Therefore if I ſhould aſk my father any thing, he would preſently ſend me back to my Maſter, and perhaps too he would be angry with me, and chide me ſoundly.

quæ mihi opus ſunt, cùm ſtudiórum capſâ, tum ad victum cultúmque córporis.

Novit quidem? ſed ália multa ſunt illi & curánda, & cogitánda.

Credo eſſe illi *præcipuam liberórum curam.*

Sed nimis ab eo remótus es.

Sine me pervenire quò volo.

Agè, ſino.

Novit étiam pater me nondum eſſe *idónem ad rectè tractè éndam pecúniam.*

An tu ad eàm rem non ſatis ætátis habes atque prudéntiæ?

Iſtinc abſum longiſſimè. Itaque pater dedit præceptóri in mandátis & ómnia mihi ſuppénderet ad uſus vitæ & ſtudiórum neceſſária; ad quam rem *præbet ille quantum ſatis eſt pecúnia.*

Eſto.

Ergo ſi quid à patre péterem me ſtatim ad præceptórem remitteret; fortaſſis étiam iraſcerétur, & me grávitèr objurgáret.

A It is an easie thing to endure a chiding, so that blows do not follow.

Fácile est objurgatiónem pati modò ne seguántur verbera.

B It is an easie thing, I believe, but with them only, whom neither shame nor any reverence of Parents doth move.

Fácile est, credo; sed iis duntáxat, quos neque pudor movet, neque ulla paréntum reverétia.

But I had rather endure blows, then the chiding of my father when he is angry. Whence it comes to passe, that I take diligent heed I give him no cause to be angry; for that is contained under the fifth commandment of Gods law.

Ego autem *ipsa vérbera ferre malim, quàm* patris irárti *objurgatiónem.* Ex quo fit, ut sédulò cáveam ne quid illi præbeam causæ ad irascéndum; id enim sub quinto præcépto divinæ legis continétur.

A You do like a pious young youth.

Facis ut pium decet adoléscentem.

B The praise of that matter is not to be given to me, but to God alone.

Ejus rei laus non mihi, sed soli Deo tribuénda est.

A Verily from whom, whatsoever good in us doth come

Nempe à quo proficíscitur quicquid nobis inest boni.

B He grant, that what good things he inspires in us, we may follow them with a most chearful spirit.

Faxit ille, ut quæ bona inspirat nobis ea sequámur ánimo promptíssimo.

But that I may return to you, did you blam me in good earnest, because I asked no money of my father?

Sed, ut ad te rédeam, serióne réprehendébas, quòd nullam pecúniam à patre rogárem?

A Would I perswade you to cosen your father?

An ego te vellem ad falléndum patrem indúcere?

B Truly it is not a thing like-

Mihi quidem non sit verily

ly to me, yet you have beguiled me.

A How?

B Because you seemed to speak in earnest, you did so handsomely fit a face answerable to your words.

A But what do you think of this our talking together?

B You have given us a very fit subject to talk of in this our evening time of leasure.

A Had our discourse any thing in it, which the monitor might have found fault with, if perchance he had watched us, (as he uses to do) closely?

B Nothing, as I suppose.

A Indeed it is very true which our Master doth often tell us.

B What is that?

A That the copy and liberty of the Latine tongue is got by these means, especially by often writing, discoursing, reading authors, and turning English into Latine, or Latine into English.

B Let us diligently exercise our selves then in these things, by Gods assist-

simile, me tamen ipsum sefellisti.

Quómodo?

Quia sériò loqui videbáris, *adeò aptè vultum verbis ipsis accommodábas.*

Sed quid censes de hâc nostrâ confabulatióne?

Argumentum satis aptum dedisti nobis in hoc ótio nostro vespertino.

Ecquid hábuit sermo noster quod reprehendisset observátor, si fortè (ut solet) nos *observássit exinsidiis?*

Nihil, ut opinor.

Profectò verum est quod sæpè nobis præceptor inculcat.

Quid illud est?

Latinæ linguæ cópiam & facultatem comparari his potissimùm rebus, sæpè scribéndo. confabulándo, legéndis authóribus, Anglica Latinè, aut Latinè Anglicè vertendo.

Ergò his rebus diligenter nos exercéamus, adjutóre Dómino Deo, in

ance, in whose hand are all our studies.

A The same God grant, that we may perpetually celebrate his benefits towards us, with true worship and worthy praise.

B *This is our work, this is our strife,*
Let's haste both great and small.
I wish that this may be the main,
Of our desires all.

A But hearke the clock.

B It puts us in mind in good time; and therefore let us give over.

A Otherwise **Sun-set will come upon us** here.

cujus manu sita sunt stúdia nostra ómnia

Idem faxit, ut ejus erga nos beneficia vero cultu dignisque láudibus perpetuò celebrémus.

Hoc opus, hoc stúdium, parvi properémus & magni;
Hæc sit votórum summa supréma, precor.

Audi horológium.

Nos opportúnè ádmonet; itaque desistámus.

Alioqui *solis occásus nos hìc opprimet.*

Col. 38. *Honorátus. Vimiámus.*
Praténsis. The Usher.

Col. 38. *Honorátus. Vimiamus.*
Praténsis. Pædagógus.

H *What wanteth rest, in 'its course cannot endure.*
This repairs strength, and keeps the limbs in ure.
Ovid.

Quod caret alternâ réquie, durábile non est.
Hæc réparat vires, fessáque membra levat.
Ovid.

V *Neither shall play in children*

Nec me offenderit lusus in

offend

	offend me; this also is a sign of cheerfulnesse. Quintilian.	*púeris; est & hoc álacritátis signum.* Quintiliánus.
Pr	*There is nothing that can endure continual labour.* Quintil.	*Nulla res est quæ perferre possit comtínuum labórem.* Quintil.
Pæ	**I see what these tend to;** Verily that I may **have you abroad to walk**; but you use **to sing almost alwaies the same song**, as our little birds are wont to do.	*Video quorsum spectant ista;* nimírum ut *vos ambulátum ducam*; sed *eándem cantilénam semper ferè recantátis*, ut solent nostræ avículæ.
H	What would you have us to say then, Master?	Quid ergò vis dicámus, præcéptor?
Pæ	Say every one his sentence hereafter out of the New Testament.	Dícite posthac suam quisque senténtiam ex Novo Testaménto.
V	O brave, this will be a very easie thing to us; for we have good store of them forth-coming. Will you have us begin then, Master, just now?	Euge, nihil erit nobis facíliùs; habémus énim in promptu multam eárum cópiam. Vis ergo, præcéptor, ut jam nunc incipiámus.
Pæ	Yes indeed I am willing; seeing (as you say) you have such good store.	Sanè velim; quando (ut ais) tanta est vobis cópia.
V	Who shall begin?	Quis incípiet?
Pæ	Will you, *Honoratus*, **let us see how you can do this thing**, for your honour's sake.	Túne, Honoráte, vis honóris tui causâ *hujus rei specimen édere.*
H	I will do it with all my heart, but for Gods honour's sake.	Id ego libenter fáciam; sed Dei honóris causâ.
Pæ	I commend that saying.	Laudo istud verbum.
	For Gods honour and glory is to be preferred in	Divínus enim honor & glória ómnibus in re-

all things well. Begin, if you have any thing to say

bus est præsentia. Eja, incipe, si quid habes.

H Except your righteousnesse exceed the righteousnesse of the Scribes and Pharisees, ye cannot enter into the Kingdom of heaven, Matthew the fifth chapter.

Nisi abundáveris justitiâ vestrâ plus quàm Scribarum & Phariſæorum, non poteſtis ingredi in regnum cœlorum, Matthæi quinto cápite.

V Putting away lying, speak the truth every one to his neighbour. In the fifth chapter to the *Ephesians*.

Depósito mendácio, loquímini veritátem quisque próximo ſuo. Ad Epheſios cápite quarto.

Pr Children, obey your Parents in all things, for this is pleasing to the Lord. In the third to the *Colossians*.

Filii, obedíte paréntibus in omnibus; hoc enim placet Dómino. Ad Coloſſenſes tértio.

Pæ Well done, a good proof, so that your proceeding be answerable; that is, that you may diligently go on hereafter.

Euge, bonum ſpécimen: vidéo progréſſus reſpondeat; hoc eſt, ut pernatis in póſterum diligenter.

H He that hath given us a beginning, will give us good success.

Qui nobis principium dedit, dabit idem ſucceſſus peóſperos.

We are to hope so.

Ità ſperándum eſt.

Pæ Get you ready, that we may make timely haste to go abroad.

Paráte vos, ut prodire matúremus.

H We will be very ready here presently.

Mox adérimus paratiſſimi.

P Take every man his cloak, that you may go abroad more handsomly.

Súmite ſuum quiſque pállium, ut prodeátis honéſtius.

Pæ But do you hear, boyes!

Sed heus, púeri!

Pr What would you have, Master?

Quid vis, præceptor?

See you bring your Psalm-books too, we will sing somwhere in a shadow.	Videre ut Psalmos étiam adferátis; alicubi in umbrâ cantábimus.
So shall our walking be more pleasant.	Ità fiet ambulatio nostra jucúndior.

Col. 39. *V. M.*

V Was you at the School to day?	Fuistíne hódie in Gymnásio?
M Where should I have had been? but what did you do?	Ubi ergò fuíssem? tu verò quid agébas?
V I was busie at home.	*Eram domi occupátus.*
M That is fallen out besides your wont; for you use to be away somwhat seldom.	Id evénit præter morem tuum; soles enim abésse rátius.
V As very seldom as I can; but what is done?	Quàm possim rarissimè; quid autem actum est?
M Nothing at all.	Nihil prorsus.
V Have we (remedy us) leave to play then?	Ergóne *remissionem habémus?*
M Yes surely.	Certò.
V How so?	Quámobrem;
M Because of the Fair to day.	Propter mercátum hodiérnum.
V Who gave it us?	Quis dedit?
M The Master of the School; but by the Rectors consent.	Ludimagister; permíssu tamen rectóris.
V What hath he granted you?	Quid concéssit?
M Freedom from every School-exercise.	*Vacationem ab omni munere scholástico.*
V What, for all the day?	An in totum diem?
M From morning till Even-	*A mane ad occásum usque so-*

let

set, though he diligently charged us, and at large, that in our time of leasure, we should think of our business, that we come not to morrow to the school unprovided.

lis; tamétsi diligenter multis quidem verbis admónuit, ut in ótio de gório cogitarémus, cras in ludum venirémus imparáti.

V What then shall we do? shall we abuse this leasure?

Quid ígitur nos? hóccine abutémur ótio?

M Verily that doth not at all become boyes of our age.

Id verò ætárem nostram decet minimè.

V But what are you going to do?

Tu verò quid paras fácere?

M To get me into my study; unlesse you like it better for us to walk abroad somwhither an hour and an half.

Me recípere in musæolum; nisi fortè tibi magis placet ut sesqui-horam áliquò prodeámus deambulátum.

V Should I refuse it? nay there is nothing that I like better now. For we shall have some discourse about our books in the mean time, and with all shall we exercise our body.

Egóne recusárem? imò, nihil est quod nunc magis vélim; Nam & nos interea tractábimus áliquem sermónem literárium, & simul corpus exercébimus.

M Let us go then without the walls.

Eámus ígitur extra muros.

V Whither?

Quonam?

M As far as the water-side.

Usque ad ripam lacûs.

V I like that very well; but you shall tarry for me, if you plea e.

Valdè istud mihi arridet; sed tu (si placet) me expectábis.

M How long?

Quamdiu?

V So long, as whilest I go to put on my shoes.

Tantísper dum *crépida*

in stead of my slippers.

eo mutátum cálceis.

M Where will you have me tarry for you?

Ubi vis expectári?

V At the Franciscane gate.

Ad portam Franciscánum:

M But see you do not deceive me.

At vide ne me fallas?

V Should I deceive my friend, when I know that **faith is to be kept even with an enemy.**

An ego amicum fállerem, cùm sciam étiam inimico servándam esse fidem?

M Go your way, make haste; **I will be reading something** in the mean time whilest I tarry for you.

Abi, festina; ego, dum te oppérior, aliquid interim legam.

V God save you, *Marcellus.*

Salve, Marcélle.

M **Who is that that salutes me?**

Quis iste salutátor?

V See, I am come again.

Ecce, rédii.

M What now, so quickly? **me thinks you have flown.**

Eho, tam citò? mihi videris volásse.

V Now truly my very affection hath put wings to my feet.

Nimirum affectus ipse pédibus alas áddidit.

M Let us go now by Gods guidance.

Eámus nunc, ducénte Deo.

It is only God that leads his forth, and brings them back again.

Solus Deus est, qui suos dúcit ac redúcit.

Let us make haste; **the lake is a good way off hence.**

Maturémus; satis longè hinc lacus abest,

We shall have the better stomach to our dinner; go on.

Tantò méliùs prandébimus perge.

The

The END.

Herm. Schott. Col. 44.

Certainly if one desire to be a Latinist, he must use constantly to speak in Latine, for we become work-men by working. Books do little good, where both a Master and often exercise are wanting.

FINIS.

Herm. Schott. Col. 44.

Certè opórtet constituè fa Latinè; si quis Latinu effici desiderat: nam fa bricándo fabri fimus.

Libri parùm prosunt, ub deest & præceptor & ex ercitátio frequens.

FINIS.